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## OUR RELIGIOUS SOCIETIES.

WE have the pleasure, this week, of presenting our readers with a supplementary number, containing reports of the anniversaries of some of those religious societies which more than anything else tend to adorn our country and to bless mankind. Hitherto our usual plan has been to give these reports without comment. Ordinarily, our judgment has dictated the propriety of basing our ecclesiastical and political views upon religious principle, and of imbuing our articles with that high tone of sentiment which religion can alone inspire, without pretending to convert the columns of a newspaper into a vehicle for truths which are emphatically spiritual and sacred. We have never yet been convinced of the expediency of jumbling together, without distinction, the finite and the infinite, or of bringing Christianity down to the level of those vastly inferior topics which necessarily fill up the greater portion of our space. Hence, we disclaim for the *Nonconformist* all title to being regarded, in the usual acceptance of that phrase, "a religious newspaper." Our aim is not to speak of religion, but to speak of secular and political matters as religion prompts—to see all things through that medium, but not to discourse, save incidentally, and when it cannot be avoided, of the medium itself. We think our experience, so far as it has hitherto extended, has fully confirmed the propriety of this course. We do not condemn others who view the subject in another light. We have satisfied our own judgment, and we act upon it accordingly.

Such an occasion as the present, however, may appropriately come under the head of exceptions. The present number is mainly filled with matter of the gravest import, and is specially devoted to things which may be termed evangelical. We see, therefore, no solid reason for abstaining from comment, the strain of which may best befit themes so inspiring and so sacred. We make no apology—we think none is needed—for prefacing the reports which follow with a few remarks. We could not gracefully send them forth in this separate state to the world, without giving them a brief introduction—and we are sure that what, in this case, is duty, is also pleasure.

There are few subjects that interest the mind more than the history of nations, the discovery of their origin, the record of their deeds, and the signs of their progress or decline. Great learning and vast research have been employed in this service, and the result is the almost numberless volumes which enrich and adorn our shelves. But after all, history, as hitherto got up, presents to us merely a skeleton of things, directs our attention almost exclusively to the mechanism of society; there is an inward life which lies beyond its province to explore. But as the mind is the excellence of man, whatever may be said of his body, so the spirit and tone of a nation, its prevailing thoughts and sentiments, rather than its numerical amount or its physical extent, determine its character and constitute its strength. Nor is there any quality that can reside in the heart of a great people more elevating and purifying than the spirit of genuine philanthropy, a desire to extend the benefits of civilisation and religion throughout the world.

Indeed, we are free to confess, however it may expose us to the sneers of your philosophic patriots, that our brightest hopes of the future well-being of our country—of its ultimate recovery from deep and protracted depression—of its not distant escape from the bondage of political ecclesiasticism—of its final realisation of civil and religious liberty—spring out of the fact, that there exist and flourish in our midst so many societies, the several aims of which are purely philanthropic and religious. It is impossible to calculate how much of the corruption and dross of British society is consumed by that flame of spiritual benevolence which these associations serve to fan into ardour. Who can say to what depths of ignorance, sordidness and immorality, priestism and aristocracy, acting upon human depravity, might not have sunk us, but for the reaction produced in the religious world by missionary enterprise—the quickening, purifying, and ennobling effects of missionary zeal? Who can determine what would have been the national character of a people eminently commercial, or how intensely selfish the spirit of trade would have made us, had not Christianity corrected in some measure the tendency, by appealing incessantly, on behalf of the far distant wretched, to the noblest sympathies of our nature—the best and holiest feel-

ings of our heart. Carey and Morrison, Williams and Knibb—these men have done more than most of us estimate, not merely to bless the heathen, but to save their own country from menaced degradation. Upon whom now do our liberties chiefly rest? Not upon our legislators, who are always ready to surrender them. Not upon our press, which may be hired for any baseness. Not even upon our constituencies, which have proved themselves to be thoroughly corrupt. But principally upon our religious men and our religious societies, which diffuse around them an atmosphere of moral influence in which despotism finds it more and more difficult to bring its mischievous projects to maturity. If there be any stamina of political health in the land, it is owing, for the most part, to the religious activity that pervades it. The spirit of liberty drinks and refreshes itself at this fountain; and just in proportion as Christianity is in earnest, just in the same proportion do the designs of tyranny prove hopeless.

This is not the only cheering view of the case as regards our own country. The numerous associations which are now about holding their respective anniversaries, appear to us to indicate the intention of Providence to preserve us against the utter decay and annihilation of our interests, threatened by obstinate perseverance in a restrictive commercial code. We see British influence, often by means which Christianity condemns, extending itself abroad—we see her ingenuity multiplying her powers and her resources at home—we see the steam ship and the steam press—we can print Bibles without number, and send missionaries, now almost without danger from man, to every quarter of the globe. To do this seems to be pointed out to us as our duty by all the preparations which have been made for it, and all the facilities we are now in possession of. And, happily, there exists some disposition to obey the call of duty and compassion in this particular. Our religious societies are cultivating the soil thus prepared to our hand, and enter upon the work of Christianising the heathen with advantages which would have been enjoyed in no preceding age—advantages which are plainly put into our hands for this great and worthy purpose. And, much as we believe the country to merit permanent exclusion from a part which it has too generally neglected, we cannot bring ourselves to conclude that all these providential preparations for blessing the world through our instrumentality, and all this complicated machinery of benevolence which is in motion to turn them to account, will ultimately be nullified by aristocratic selfishness and frivolity. We cannot allow ourselves to think that the end is come, whilst these societies are actively at work. Better days, we trust, are yet in store for us. We have work to do, and we shall, doubtless, be spared as a nation to do it. The vast colonial possessions subject to the sway of British power were not given to her for no object but the gratification of ambition and cupidity. Empire is a talent entrusted to us for the world's welfare; and, so long as voluntary Christianity is improving it, we do not despair of national progress.

We see no reason, therefore, why all men who love their country should not view with interest the success of these societies. We commend the reports of their proceedings to general notice, and the objects at which they aim to cordial and liberal support.

Our present number contains a record of the meetings of the baptist body; they have been numerously attended and very efficiently sustained. This denomination has ever distinguished itself by a bold avowal of the great principles of our common liberties and we feel persuaded will not be wanting at this crisis of our national affairs. We observe with pleasure that, while pursuing with supreme interest the great objects of missionary enterprise, they have not failed at their several meetings to express, in strong terms, their alarm at the ruin with which our liberties are threatened by the insolent measure of Sir James Graham, and to declare their aversion to national education altogether. It is gratifying to observe that not the slightest allusion could be made to this subject, at any of the meetings which have been held, without rousing the feelings, and carrying with it the plaudits, of the whole assembly. It is plain enough that the aversion of the people towards this atrocious measure deepens just in proportion to their opportunities of acquainting them-

selves with it; and that, should the legislature give to it the form of law, it will be in disgraceful defiance of the vast majority of the country. Our baptist friends have set, in this respect, a good example to other great societies whose meetings are in prospect, which we cannot doubt they will readily follow.

## BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The first public meeting of this society was held in the Freemasons' tavern, Great Queen street, on Monday, April 24th.

The chair was taken at six o'clock by JOHN DEAN PAUL, Esq., banker, Strand. The meeting was highly respectable, and very numerously attended. The platform was also well filled by ministers of various denominations.

The CHAIRMAN, in opening the meeting, made many trite and excellent observations relative to the object which had brought them together, and augured favourably for that object from the number assembled.

Rev. Dr BURDEN, of Hackney, moved the first resolution, that the report be adopted, &c. He said it was highly necessary that such a society as this should be formed, that Jewish people might see that Christians felt some interest in their welfare, and proved an exemplification of the Christian principle of love and charity. He considered it highly necessary that all differences of opinion should be merged in that one principle of love, and that all classes of Christians should join heartily in this benevolent object. When a certain party in power are endeavouring to throw us into the first ages of popery, it is our duty to unite our energies in such an object as the present. He augured favourably for the Jews from the peculiar aspect of the times.

Rev. ROBERT REDPATH seconded the resolution. He said it had long been his prayer that God would open a door to make known the glad tidings of salvation to this people. He said there were fields white to the harvest, and that innumerable obstacles had been removed to the spread of the gospel. There are, it has been computed, 20,000 Jews in the city of London, and but 12,000 in the Holy Land. He then made some excellent remarks on the duty of Christians to care and exert themselves for the salvation of the Jews, on the ground of Christ having commanded his disciples to commence their ministrations at the place of his crucifixion.

Rev. J. BLACKBURN, of Islington, moved the second resolution. He said they must not expect to have the Jews brought in by a drag net, or at one haul. Some bodies are brought together by atmospheric pressure, and it appeared some such principle had been in exercise in the present case. The case of the Jews had been a standing opprobrium to Christians, and we have apparently forgotten their handing down the truth to us. He considered the Jews better in many respects than Christians, that they had not allowed their services to be disgraced by the introduction of pictures and other improprieties, as in the catholic churches. He said that many strange ceremonies, and other unfortunate and inconsistent circumstances in religious rites, &c., had been a great barrier to their reception of the truth. They had stood aloof, and the crime was ours. He then referred to many circumstances of historical record, to prove that Jews had had great reason for nourishing dire enmity against Christianity, from the cruel and persecuting conduct manifested towards them, and tending almost to excite hatred for conduct gross, ungrateful, and highly oppressive. They are not, said he, all Israel who are called Jews, any more than those are all Christians who go under that name.

Rev. G. SCOTT, a missionary, seconded the resolution, and referred to the great sufferings of the Jews, which had lasted many years. The commandment of our Lord to go into all the world and preach the gospel to every creature was given in the first instance to Jews, and it is through them we are indebted for all the Christianity and its blessings which we enjoy. The commandment is plain that all are to have that gospel preached to them—and why pass by the Jewish people? There was a very trite remark, that if we would wish to convert a Jew we must treat him as a brother; and it was a matter of joy and thankfulness that such a society had been formed as the present.

Rev. THOS ARCHER, in moving the next resolution, remarked concerning the persecutions the Jews had endured from professing Christians, under the idea of religious zeal. The very name has been a bye-word. As cunning, miserly, &c., as a Jew, are proverbs. He then instanced the impropriety of consigning children on commission of crime to gaol, to the company of persons of abandoned character, as tending to make them worse than before; and so was our conduct as professing Christians, in treating them in the manner we did. Many had conceived



the idea, that there being a peculiarity in the Jewish people as compared to those called Christians, that there will be a difference in their conversion, and that God would effect that conversion by means of miracles; but on what ground they formed that conclusion, he could not tell, for it was both unphilosophical and unscriptural. He said that there was the same word and the same Spirit as for the Gentile. A different spirit and feeling was gaining ground respecting Christianity; at one time their ears would have been stopped, and the name of Christian would have raised the laugh of scorn, but now many of them listened to the truths of the gospel. When you get a man's ear, you have a chance of gaining an entrance into his heart.

Rev. J. HAMILTON, one of the secretaries, seconded the resolution. He considered that Christians, in the multiplicity of the societies of every description by which they were surrounded, had very much neglected the Jews, from whom they had derived so great a blessing.

The next resolution having been moved, was seconded by the Rev. Dr Cox, who said he felt grateful in meeting so highly respectable and numerous an assemblage on so interesting an occasion. He earnestly appealed to the meeting to aid them in the great work.

Rev. Wm BUNTING, Wesleyan minister, moved a resolution of thanks to the Chairman, which was seconded by Dr STEWART.

The CHAIRMAN then acknowledged, in a few words, his willingness to co-operate with his respected friends of various denominations; and, the doxology being sung, the meeting separated.

#### BAPTIST IRISH SOCIETY.

The twenty-ninth anniversary of this institution was held at Finsbury chapel on Tuesday evening, the 25th instant, D. W. WIRE, Esq., in the chair.

The services having been commenced by singing and prayer,

The CHAIRMAN rose and said: It struck me when coming here that it was rather a singular fact that, in this present age and in the advanced state of Christianity in the world, it should be necessary to maintain in England a missionary society for Ireland. I thought there must have been something essentially wrong in the policy of our country towards Ireland, for that country to need the aid of a society like the present. But when we look over the history of Ireland, we can understand the grounds for this necessity. From almost the earliest period of the conquest of Ireland by England, there has been given to the Irish people only such measures as appeared distasteful to the nation, and which deprived them of their civil rights. I am glad to find that this society employs agents who are the true friends of Ireland—men who are not afraid of speaking out their political principles, in connexion with their religious sentiments; and that while they are extremely anxious to diffuse among the Irish people at large the religion of Christ—and which is their primary object—they also show to the people their willingness to concede the rights they claim as British citizens, and are anxious to throw over them the shield of the British constitution. There is something, however, in the history of Ireland, which presents almost insuperable obstacles to the spread of the gospel in that country. I know of nothing which tends more to alienate the affections of the Irish from the gospel, than the mode in which it has been exhibited to them for nearly three centuries. That exhibition has been accompanied not by persuasion, not by the power of love, not by the simple preaching of the gospel, but by coercive laws and unjust restrictions. We are certain, reasoning from our own feelings, that if anything, however good, however pure, however holy, were presented to us in this manner, we should be inclined to reject it. It is very difficult to separate between the oppressor and the religion which he recommends; and when we find that attempts have been made to proselyte Ireland by men who have deprived the people of their just rights, we need not wonder that the establishment supported by law, and presenting such an aspect, should have made so little progress in evangelising that country. It is a striking fact in the history of Ireland, that instead of the established church increasing and spreading over the land, and gathering all the people into its fold, it has rather tended to alienate their minds from the protestant religion; and the members of the establishment have visibly decreased in that country. This has been acknowledged by the legislature, and has been shown in the suppression of bishoprics, in the union of parishes, and a variety of other measures which a sense of justice towards Ireland had compelled the legislature to grant. But we are not met here to-night as a political society—we are assembled to devise the means of giving to the people something better than political institutions—to carry to them the gospel of Jesus Christ in its purity, and that by agents who do not go with the aspect and under the shield of coercive authority. We are convened to devise the means of communicating to the great bulk of the Irish people—who are lost in ignorance, immersed in superstition, and whose minds are more difficult to be reached than those of many in heathen nations—the pure gospel as it is in Jesus Christ. Although this society now numbers the twenty-ninth year of its existence, it has no great results to show; nevertheless, you will hear from the report, that it is a matter of thanksgiving that God has blessed your agents; that persons have received the word of God in simplicity; have been baptised; that churches have been formed, and schools established [applause]. The means by which this society carries out its operations, are those which are undoubtedly in concert with the gospel—the preaching of the truth, and the employment of scripture readers to

visit families in distant parts of the country, and read to them the word of life; and establishing Sunday schools for the instruction of the rising race. All these means have been in operation, and the report will show successfully, notwithstanding the obstacles opposed to them by the priesthood of Rome. It is unnecessary for me, seeing by whom I am surrounded, to say anything to recommend this society to your notice. As Christians we must feel for the salvation of others, and especially for those who are living under the blinding effects of Roman superstition. No doubt you will feel it your duty and your pleasure to give your support to this society, looking to Ireland as a fertile field, which, if well cultivated, may hereafter yield an abundant harvest, in the support that it will give to the evangelisation of the world.

The Rev. S. GREEN then read an abstract of the report, which commenced by adverting to the moral destitution of Ireland, and the necessity of proclaiming there the gospel of Christ. During the year the society had continued such schools as the increasing attention given to the instruction of the young, under sanction of the national board of education in Ireland, had left it possible or expedient for the committee to maintain; and they rejoice to be able to report, that though the number of schools was decreased, there was an increase in the efficiency and usefulness of those now pertaining to the society. Inquiries had lately been instituted as to the present condition of these important and useful auxiliaries to the spread of the gospel and of divine truth in Ireland. From twenty-four replies—the first twenty-four that came to hand, the following particulars were learned. They had 2,191 on their books, whose ages range between twenty-two years and four years, the average age being ten years. More than 1,720 were Roman Catholics; 697 had repeated considerable portions of the word of God within the year; and, in most instances, the schools were situated where without them there were no means of education within reach. The directly missionary labours of the society had continued without intermission. Several extracts from the correspondence of the agents were then read, showing the beneficial results of their efforts. The association of baptist churches in the south had continued its useful course, and the labours of the scripture readers had been attended with great success. With reference to the funds, it was stated that last year there was a debt against the society of £720; an equal if not a larger diminution of income had occurred within the last year. The liabilities of the society had, therefore, become very serious. A kind friend had advanced £1,000, with the mutual understanding, that repayment was not to be urged, except the circumstances of the society should materially improve, till certain reversionary bequests already known of should furnish the means of making it. But even with that understanding, it must be borne in mind, that £500 had to be raised in addition to the ordinary expenditure of the society for the year ensuing. The treasurer then presented his accounts, of which the above is the substance.

The Rev. S. J. DAVIS rose to move, "That the report which has now been read, and which calls for ardent thanksgivings to the Great Head of the church for the success with which he has favoured the society during the twenty-eighth of its existence, be adopted; and that it be printed and circulated under the direction of the committee."

The report, an abstract of which has been read, has directed your attention to the labours of a race of agents whom I have always regarded as highly valuable—namely, our scripture readers. I feel a deep interest in them, because they can and do for the most part read in the Irish language. They can go into the abodes of ignorance and superstition, of vice and wretchedness, where others dare not venture. They can say in those places what others dare not, or would not utter. It is scarcely possible, I think, to read the accounts furnished from time to time, by these devoted men, without being thoroughly convinced of their earnestness, their general ability, and their remarkable adaptation for their work—without feeling alike interested in the men and their employment. Having lived several years in Ireland, I know them well; they labour exceedingly hard, their pecuniary remuneration is very trifling, but they have great delight in their work, they have a present reward, and great will be their reward in heaven. The report has also directed your attention to the labours of another class of agents, the preachers of the gospel in Ireland. I could wish that all your preachers in that country were Irishmen of the very first order of mind—men able to speak in their native tongue as well as in ours—men who should themselves have been Roman Catholics, and thorough adepts in the Romish controversy—men not corresponding with Dr McGhee and Mortimer O'Sullivan, and the Exeter hall and protestant ascendancy gentlemen (laughter and cheers), but men imbued with the spirit of their Divine Master, with his zeal blended with his wisdom. It is satisfactory, however, to know that your preachers of the gospel in Ireland are by no means deficient in Irish sympathies, while some of them are distinguished to a certain degree by the elements of Irish character. There is one friend, Mr Trestrail, who would pass mightily well for an Irishman (laughter), except perhaps for the brogue. There is not a particle of lead in his composition, and I will go farther, and say he is somewhat mercurialised (cheers). He does not say of Irishmen as a certain senator once did—illustrious truly by his talent, but in many respects illustrious only by courtesy—that the Irish are "aliens in blood," but he calls them "fellow-citizens and friends" (cheers). I know by personal observation that the same may be said of his fellow-labourers; this is the great principle on which they act, this is their honour, their strength, and the secret to whatever measure of success they have had; they preach the gospel in a spirit of kindness. Human nature can nowhere,

either by ridicule or by coercion, be dragged into genuine Christianity—and least of all human nature in Ireland. The plan is utterly unphilosophical and unscriptural; the servant of God must not strive but be gentle to all men, in meekness instructing those that oppose themselves. The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds. On the other hand, I can never be made to believe, from what I know of them, that the Irish are unsuspicious of the impressions of kindness. Let them be once thoroughly convinced that our disposition is really kindly; that we seek not theirs, but them; that we bear them no political, no religious animosity, widely as we differ from their religion. Let them once be convinced, that we are their friends as men, as citizens, and as immortal beings, and I am greatly mistaken if we do not make our way to their habitations and to their hearts (applause). It must, from the nature of the case, take a very considerable time before they can be persuaded that we are indeed their friends, considering that they have had to submit to centuries of misrule, and injustice, and tyranny, on the part of this country; considering, too, as you have very properly intimated, that our governors force upon them, in opposition to their views and feelings, and everything they hold to be important and dear—a protestant establishment; considering, further, that almost all the political blessings which they enjoy have been conceded to them on the principle of favour, rather than on the principles of justice and love. But let not our brethren, though they have to meet with such sources of discouragement as these, despair, or in the least relax their efforts; the greater the difficulty, the greater the honour in facing it, in bearing up against it, and in eventually surmounting it. I feel persuaded, that in the end our brethren in Ireland will conquer, by preaching in the spirit of love the doctrines of the cross (cheers). I was rejoiced to hear of those instances of success that were specified in the report; but the real amount of our successes in Ireland cannot be determined by such instances as these, whether reported or not. Numbers of the most interesting occur there, which, for obvious reasons, cannot be reported here, because the report would go back and injure the parties concerned (hear, hear). In speaking of the success of the missionary enterprises in India, we are apt to say, that the success is not to be judged of simply from the number of converts from Hindooism, though they certainly are a most important item in the account. We direct attention to the great work of preparation which has been going forward; to the abominable rights that have been suppressed; to the prejudices which have been subdued; to the information which has been spread abroad on every hand; to the schools which have been established; to the infant churches which have been planted; to the native agency which is being employed; and last, but not least, to the great work of scripture translation, which has been accomplished. We say fairly, that in estimating the Christian enterprise in India, all this must be taken into account. We are undermining the great temple of superstition and idolatry there—we are preparing the way of the Lord—we are making ready for the coming of that time promised in God's word, a promise which he will redeem in his faithfulness—when the idols shall be utterly abolished. Just so in relation to Ireland. Not only are souls converted—not only are Christian churches established and strengthened, but a large amount of scripture information is being communicated to the people, and a great work of preparation is going forward, which will eventually issue in the complete triumph of that truth which must one day prevail. By what agents precisely it may please divine Providence to accomplish the complete and universal regeneration of the Irish nation, it is not for us to determine. My hopes, as I have already intimated, are in Ireland's own sons. I believe in the applicability to the moral condition of Irishmen the motto, so often employed by their great political liberator,

"Hereditary bondsmen, know ye not  
That they who would be free  
Themselves must strike the blow!"

She may have given birth, she may now be giving education and training, to some great reformer, some great religious liberator, some Luther, some protestant O'Connell of her own. So strange are the times in which we live, so remarkable the progress of human events, that I should not be at all surprised if, while semi-popery is making its way in England, the pure protestantism of the protestant religion should become triumphant in Ireland. But however this may be, by whatever events the Divine Being may accomplish his purposes, there is a certain period when those purposes shall reach their consummation, and it shall be seen that the labours of the agents of this society have been invaluable in making ready for the grand result. We have been trying to teach the Irish some important moral and religious lessons. It becomes us to learn a great moral lesson from them; let it be remembered that they have their Educational bill, and we must see to it, that if we are to have an education bill at all—which God forbid that we should—that it shall be in no respect inferior to theirs. We shall need more than Irish sagacity—more than Irish penetration and determination—if we are not to be humbugged by the measure now before parliament. The nauseous dose that is being prepared for us by Dr Graham, may have some of its bitterest ingredients modified in the prescription of one Dr Russell; but neither of these state doctors understand the condition of the patient, and all we want is, that they would both of them, and all connected with them, let him entirely alone. A very few nights of tampering with their recipe would do him more serious mischief than half a century could remedy. Let us, then, tell the state doctors that we will have nothing to do with either their



prescription or their medicine. If, after all, they attempt to force it down our throats, then let us show an Irish determination—not to submit to unconstitutional measures. Let us pursue O'Connell's plan, by opposing such measures by constitutional means. If they persist after all, in presenting to us this dose, then let us summon up all our strength, and put ourselves in a firm attitude of resistance, and cast that Puseyite, that poisoned chalice, from our lips.

The Rev. J. P. MURSELL, of Leicester, on rising to second the resolution, was loudly cheered. I should not, he said, betray any want of interest in the objects of this society if I were simply to second the resolution, and sit down. Several years ago, at the request of the late Joseph Ivimey, whose unwearied exertions on behalf of Ireland still live in the recollections of a grateful people, I rose in another place, in London, to advocate the cause of this institution. I had not proceeded far before the chairman told me that I was out of order. Feeling somewhat abashed, I made another attempt; but he speedily told me that I was kicking over the traces a second time. Under such circumstances I was obliged to resign in despair. It is not pleasant to come a hundred miles, and then be chastised for simply telling the truth. I hope, however, for a little leniency for a few moments this evening, and I trust that the most candid interpretation will be put upon any opinions that I may feel it my duty to express. I have long felt a deep interest in the welfare of the Irish nation, and in the progress and success of the baptist as well as other Irish missionary societies. That impression has been very greatly deepened by a recent visit to that country. I have ever felt that Ireland has not occupied that place in the attention and operations of the religious public in England that the importance of its condition demanded; that feeling has been deepened by this recent somewhat hasty tour. It is impossible for any one to go to Ireland—unless he goes, as a gentleman does on my right, to get money and return home—unless he goes just to walk about, to look upon its scenery, and mingle with its inhabitants to perform some philanthropic purpose—it is impossible to visit that country without being impressed with its unusual, indescribable charms. Indeed, no one can walk among the beauties of Ireland and not exclaim, "Marvelous are thy works, Lord God Almighty!" I shall never forget to the latest day of my life, whether I visit that country again or not, the grandeur of its vales and its mountains—its rivers and its lakes. I would recommend every one in this assembly to begin to save up money to take a trip to Cork, and visit the lakes of Killarney, if it be only to spend three or four days. It is impossible to mingle with the people of that country without loving them. There is a sort of vivacity about them that is perfectly enchanting. I feel that I am a great lump of lead when I get into the neighbourhood and vicinity of Irishmen. They resemble the nimble deer and the bounding stag, while we seem like whales of the deep and elephants of the forest. No one can associate with them without catching something of their spirit, and wishing that he resembled more than he does their hospitality. They spread their tables long and wide, and place upon them everything that can tempt or gratify the taste; and the more you take the better they are pleased. But still the moral and spiritual condition of the people of Ireland is indescribably deplorable and debased; it is impossible to mingle in the scenes of society in that country, and observe their strong capabilities, without feeling that there must be something dreadfully wrong somewhere, that such a country should be so morally debased and prostrated. This condition is attributable to the most fearful and overshadowing superstitions—superstitions the influence of which upon the mind can scarcely be realised or appreciated, except by those who go and examine for themselves. I never was fond of popery in any shape or form, not even among dissenters. I have always thought, when reading of it, when I have occasionally seen it walking in solemn pomp, all very well as a gewgaw to stare upon; but there was nothing in it to command our judgment, still less to gratify religious appetites and tastes. But I never had such an impression of its tendency as I have had since this last visit. The minds of the people are pre-occupied with ideas relating to Christianity in some way or other; but all these ideas are distorted. As a great and excellent man once said to me in relation to another topic—their ideas are upside down. There is a confused conception of the supreme importance of the Christian religion; but they have not the slightest idea of what is meant by it, of its principles, its spirit, its doctrines and its precepts. The priesthood have the people as much in their hands as I have the card that I now hold, and they can do what they please with them. The people are as subservient to them as some are to those at home, who like to lord it over them. These wrongs are to be attributed, in my opinion, to long and corrupt misgovernment. There is no nation under heaven that has been so misruled as Ireland. I am not here (for it is wrong to speak evil of dignities) to rebuke our rulers, still I should like to do so if I might. I do think that a large amount of responsibility is at the door, or at the feet, or somewhere else, of the people who have taken upon themselves so to misgovern that country. We have seen that the church of England is bad enough at home, at least in my opinion, with all deference to others; but in Ireland the vexations of it, the disgusting aspect it assumes, its bearing towards the great body of the population, are enough to rouse the blood of worms, and bring corpses from their graves. A rich and constantly aggressive establishment, numbering within its pale comparatively few—a mere minority of the people—exact from them a prodigious amount of wealth every year, and by this means supporting a system, by a political

rule, perfectly adverse to the tastes, desires, tendencies, and, as I believe, prosperity of that country, thus constantly rising before the people, pressing itself upon them wherever they go, fills them with disgust, and they argue from that to the religion we wish to commend to their attention. Because they have reason to dislike the establishment set up by their side; because they hate it, they hate us; not knowing, as they ought to do, that we—some of us—are a vast deal better than it. I shall be excused if I just say that I think the dissenters of Ireland are pretty nearly as much to blame as the churchmen; and that up to the present time, or till comparatively lately, their policy has been of the most unwise, injudicious, and unsalutary kind. They have identified themselves almost universally with the civil and political enemies of that great and noble people. They have been so alarmed at popery, that they have taken sides, in all the length and breadth of the interests in which the people are involved, with the enemies of the Irish nation. Because they have been frightened at popery, they have identified themselves with those who are inimical to the civil interests of the country. The consequence is, that dissenters are disliked, as far as I could see, quite as much as others. I regret that gentlemen on one side of the channel should state one set of opinions—I leave them to explain it—and on the other adopt a different course. The reason is, they think it necessary for them to unite against the common foe. They choose to think and to say, that if these Puseyites have their way, they do not know what they will do; they will cut off the tails of their coats, and go as far as they can to cut their throats, and therefore everything must be done to keep them down. I think with Mr Davis, and I was delighted to hear the sentiment drop from his lips, that if the dissenters of Ireland had but acted uprightly, straightforwardly, determinately, setting their face in every way against the claims of superstition, by reason, by persuasion, and by preaching the doctrines of the cross; by taking the poor Irishmen by the hand as citizens, and walking up with them to the common altar of Liberty, they would have made vastly greater progress than they have hitherto done. I have a very strong impression that to that cause is to be attributed mainly the present predicament of things, moral and spiritual, in Ireland. I am pleased to believe that many of our brethren there know that as well as I do. They knew it before; they went there, with a determination to adopt a different course from that hitherto followed; and from my own observation, I can say that persons of all classes, poor and rich, of the catholic communion, hold these gentlemen in very high esteem, pay them great respect, and would be disposed to listen to any arguments, or to any references they might choose to make to the great subject of religion. They are gaining an advantage by doing justice in every sense, and which by persecution they could never gain, and never expect. If they only persevere in this path, and sympathise with the Irishman in his hut, and go and talk to him about his civil rights, and raise up their right arm in their defence, I believe they will do more to break down the prejudices of that people, and to open their ears and their hearts to the reception of the truth, than by any other means. This is precisely the time for these efforts. At home attempts are making to take us back, I know not where. I suppose somewhere about half-way between Rome and England. Efforts are making, the design of which is to abolish all the benefits which have accrued to us from the reformation; to chase away the light which has more than dawned upon us; to teach us to retrace our steps, and to throw our necks beneath the wheels of the chariot of superstition. I, for one, am glad to have an opportunity of saying in London—that which some gentlemen know has often enough been said elsewhere—that they should have hard work to lead me there. I will have very little to do with people who show the slightest disposition to be led there. "Evil communications corrupt good manners." I think that it is quite time that folks who do not understand principles, and do not love them, and are not willing to make sacrifices for them, should go back to Rome or a little further. I think it is quite time that the dissenters should understand the ground beneath them, and be prepared to face their enemies, or otherwise to side with them, and go with those who choose to be led captive by nobody knows whom, at his will. While these efforts are making at home, they are also being made throughout the world at large. I wish the people would understand that recently there has been a close intimacy between the pope of Rome and a gentleman dressing himself in black. There are some profound machinations and schemes to involve the nation, and to call over us the dark and murky clouds of past centuries. If at home we can only set our face against this attempt, and carry out our principles, and maintain them as it becomes us, and carry them and maintain them with a similar vigour at this crisis, especially amidst the Irish population, who are now more willing to listen to us than they have ever been, and over whom, by some means or other, as I think, has been intimidated the priesthood is losing something of its ascendancy—this is the time to work, and to be resolved that we will set ourselves determinately to the renovation and the regeneration of that country. To do this, we must send many more labourers than are already there; we must send persons into all the cities and towns of that country—gentlemen, as they ought to be, of education. Do not let it be believed that the Irish are a stupid people; I firmly believe they have a vast many more brains than we have, and that there is more education among them than in England. It is a great mistake to imagine that the middle classes or poor are neglected. The children of tradesmen there are kept at high and suitable

schools, till they are sixteen or eighteen years of age; and very many of the youth of the respectable middle classes are going to college. Some who have no great means at their command incur great expense, and give their children all the advantages of a high and finished education. There is a great thirst for knowledge among the Irish people, and we must therefore send among them, if we can, educated men—men who understand something of nature, and who can adapt themselves to the drawing room and the cottage—men who know how to behave in palaces as well as in huts situated amidst the mountains and the vales—men whose hearts are in love with the Irish, and are deeply impressed with a sense of their wrongs, and who will therefore sympathise with them in all their length and breadth. Around those men there must be planted others. Each gentleman in a city or town ought to have twelve or twenty scripture readers—those quiet messengers—under his superintendence, penetrating the several villages, and carrying to the dark and neglected abodes of these interesting but at present debased people, the word of God. Send pious and devoted men, under the direction to which I have alluded, who shall sit amongst them and read to them of Him who "hath made of one blood all nations of men for to dwell on all the face of the earth;" send men whose hearts yearn over them, who will be glad to live and die there, feeling that their highest reward is to rescue these poor creatures from one of the most awful superstitions that ever blackened the heavens, or cursed the earth. Let that great anti-christian power, whose terrible foundations are struck so deep, and whose dark summit pierces the skies, be smitten; let it fall; and let us hear the cry in Ireland, "Babylon the Great is fallen, is fallen; and Ireland has become the kingdom of our God and of his Christ." Rise to a sense of your duty; and, whilst we recollect the claims of East and West, and will not relax our exertions, I pray you, though an Englishman, to remember Ireland, and beseech you to redouble your exertions and contributions. Let us have, in the next five years, the whole of that country—its cities and villages—covered, as they may be, with the messengers of this society, co-operating with the agents of others, till the priests themselves shall come and hear our ministers preach the gospel, and till they shall say, "We will come with you, for we find that God is with you" (loud cheers).

The resolution was then put and agreed to.

The Rev. R. W. OVERBURY rose and said: I trust that I am a friend to the spiritual interests of poor, unhappy, injured Ireland; and though my voice may be comparatively weak, and still weaker my thoughts, yet I certainly do embrace with pleasure this opportunity of expressing the sympathies which I feel in the welfare of Ireland. I beg to tender my thanks, and the thanks of many present, to our friend who has addressed you, for that meed of Christian regard which he has paid to the memory of one so dear to us, and whose name is inseparably connected with the history of this society. It has been said by inspired authority, that the righteous shall be held in everlasting remembrance; and I look upon this society as an everlasting monument, on which is written in letters of light, the revered name of Joseph Ivimey. I am not one of those who look despairingly on the state of Ireland; compassion does not soon despair of the recovery of its objects. My trust is in the Lord God Almighty who made heaven and earth—in that gospel which is the power of God unto salvation to every one that believeth: and as I am persuaded that this society has the sanction and blessing of God, and that the pure gospel, free from all intermixture of superstition, is preached by its agents in Ireland, so I believe that blessings are in reserve for Ireland, and that even there the moral desert shall yet rejoice, and blossom as the rose. If we had not already entered upon Ireland, I should say that the present aspect of our moral horizon called upon us to enter that country, and to preach there the unsearchable riches of Christ. I believe that the church of Christ is founded upon a rock, and that the gates of hell shall never prevail against it. But how does the church of Christ exist in the world? I answer, by aggressive movements upon the kingdom of darkness. When I recollect that it is computed that not less than two millions of Roman catholics have come from Ireland to this country, and are mingling with our population in every direction, and diffusing an influence either for good or for evil, I fear it must be concluded that the result is prejudicial to England. I say, then, that self-preservation—a regard for the spiritual interests of this country, and the diffusion of truth throughout the world, should lead us to increase our aggressive movements upon the kingdom of darkness in Ireland. God has been pleased to bless our society with a happy measure of success; we cannot expect the same degree of success there which we hear of with so much delight in Jamaica. The farmer when he casts his seed into a shallow soil, into rocky ground, into earth that has very little depth and very little richness, does not expect the same crop as when he sows his seed in deep, loamy, rich, fertile soil. Hence, it appears to me that our hopes of ultimate success should not be lessened because our present success in Ireland is limited. Looking at the state of that country, regarding the seven millions of Roman catholics as bowing prostrate under the power of spiritual despotism and priestcraft, I think we have reason to bless God for the measure of success which he has granted to the Baptist Irish society. We have at the present time three beloved ministerial brethren labouring in Ireland in word and doctrine, who were once Roman catholics, but who have been rescued from the power of Antichrist, and brought under the dominion of the Prince of Peace by the instrumentality of this society. They are now engaged



in turning others from darkness to light, and from the power of Satan to the power of God. Our brother Bates has been greatly honoured of God in labouring for the conversion of souls. During the few years he has been in Ireland he has been the means of the conversion and baptism—for we regard conversion as being essentially necessary to baptism, and especially in days like this—of eighty or ninety individuals, many of whom were sitting in darkness and in the shadow of death—that darkness and shadow of death being increased by the lowering and overbearing frown of superstition in Ireland. I understand that there is a great moral improvement in that country. The churches there are little spots of light, of celestial warmth and fire, that are destined to spread and to diffuse their influence, and thus prove blessings to that oppressed and injured country. The light may be small and feeble, that glimmers and catches the eye of the benighted traveler, who is wandering amid pitfalls, snares, and death; but it may, nevertheless, be of great importance, inasmuch as it shows him that he has lost his way, relieves him of part of his perplexity, and brings him to a human habitation, where he may sit down and rest himself, and be at peace. So say I with regard to our little baptist churches in Ireland. They are highly important, however small they may be, because they shed a light which is cast through the dark distance upon the eyes of many a benighted victim of papal superstition, because they discover to him that he is walking in darkness; because they bring him home to the house of God and to the fellowship of the saints; because, instrumentally, they make him a child of God, and an heir of immortality. May I offer a few remarks on the agency employed by this society? In the first place, with regard to the preaching of the gospel; if I mistake not, this feature of the operations of the society is coming into increased prominence amongst us. I rejoice in that fact. I think we cannot carry out too simply, and too directly, the great commission of our Saviour, "Go ye into all the world, and preach the gospel to every creature." But whilst the preaching of the gospel should be continued, and we should strengthen this part of our operations, and endeavour to improve its character as much as we possibly can, still we should also strengthen our other modes of operation. I think we must increase the number of our readers in Ireland. They go from house to house, or rather, enter the cabins of Ireland, where your regular and stated agents could not enter; for they would not be listened to. There is one of our most useful agents who traces his conversion, under God, to the instrumentality of one of our readers in Ireland. Let us have more schools—schools of a higher character. I know that a eulogy was pronounced by our brother on the government schools of Ireland, on the mental training carried on in those schools, and its superiority to that which could be had in our schools [cries of "No"]. I am glad to hear that negative. It leads us to conclude that neither in Scotland, Ireland, nor England, must we give up the education of our children to government. It is essential to the existence of true evangelical religion, both here and everywhere else, that the instruction of the young and the old should be free and unfettered as the winds of heaven, and the light of the sun as it shines at noon-day. There is one feature in the society in which I rejoice—viz., the closer association of the ministerial brethren in Ireland is carrying on the operations of the society there, and diffusing the glorious light of the gospel of Christ. The resolution which I have to move is the following:—

"That, animated by the growing success of the cause of evangelical truth in Ireland, persuaded that the gospel is the power of God unto salvation there as well as in heathen countries, and assured of its ultimate triumph, this meeting would cheer on their beloved friends and brethren in the holy work in which they are engaged, and would still fervently entreat the outpouring of the Holy Spirit, whose mighty influences are essential to the accomplishment of our great undertaking."

With reference to the last clause of the resolution, I am sure that the meeting will feel that the outpouring of the Spirit is essential to the success of our agents, and to the overthrow of superstition and error.

The Rev. J. WEBB, of Ipswich, in seconding the resolution, said: I feel that this society employs that sort of instrumentality which is likely to succeed, and on which we can bow at the throne of the Eternal, and supplicate a blessing. If there were that sort of instrumentality in which there was mixed one or more rites of dubious propriety or of human origin, we could not, with the same degree of confidence, cherish the hopes and expectations that we now do. I am glad that when our brethren go to the sister isle, they do not expose themselves to the sarcasm of the priest or of the people, by enabling them to say, "You have got one leaf out of our volume in your book; why do not you take all the superstitions of Rome?" We have nothing to do with infant sprinkling. We occupy no common ground, but we stand aloof from all the superstitions of that land. We seek to instruct children; we endeavour to send the scripture reader to the hovels of the poor; churches are planted to reflect and to radiate a light from God's truth throughout the country; and we have had blessed success, that ought to lead us to persevere. We have not accomplished all that we could desire; but those who have been disappointed, have not taken into account the quality of the land where we are sowing the seed; if they had, they would have seen that we have effected great things. God has honoured us, in rescuing some souls from undying despair, and bringing them, as trophies, to the feet of the Saviour. *Nil desperandum* shall be our motto; we have sown in tears; the smile of hope has watched the seed; and God himself will water it; and it shall spring up to his praise. There are motives that ought to encourage us to energetic action, to bow lowly at a throne of grace, to cherish a spirit of kindly sym-

pathy and love for our brethren who labour there. Just think for a moment of the attempts that are made to diffuse the religion of Ireland, whether by the actual emissaries of Rome, open and avowed; or whether by some dark emissaries from Rome, who, if they had taken out their commission, would have been more entitled to the character of honesty than they are. Efforts are being made throughout our own country and the civilised world to extend the religion of Rome. Hosts of ecclesiastics, like swarms of locusts, lie down and devour the herbage of the earth, while they are seeking to poison the atmosphere, and to darken the Sun of Righteousness. May the wind of a gracious Providence sweep them to the sea of oblivion. We must undertake a war of reprisals; we must take example from Rome; while we are assailed in our own country, we must seize the enemy in the strong hold of superstition. We owe this to our sister isle, which has been a down-trodden land. Ambition seized the sceptre of that isle, and injustice has swayed it. She has seen us in cruelty and blood, and I blush for the dissenters of that isle. They talk of elevating the country by trampling on the men. Would we do good to Ireland with regard to her morals? let us have hearts to feel for her temporal interests; and while we lift holy hands in supplication to God that his blessings may come down upon her, let us stretch out the hand of kindness and love for her political interests, and her temporal welfare; thus showing that the hands that ascend to the skies, can descend in works of benevolence and love to Ireland. But a great motive that ought to stimulate us to prayer is the fearful position of teeming millions with regard to eternity. When I think that they are exposed to everlasting ruin, I do not stop to discuss the question, as to whether a Paschal or Fenelon may reach immortality. I believe that granting that the light of divine truth may penetrate some parts of that system, and fall beautifully on some minds, yet the question is, whether the teeming millions do not stand on the precipices of everlasting ruin? Feeling this, we ought to pray and speak earnestly on behalf of the sister isle. Some of the sounds of Mr Davis's voice seemed to die away into tones of despondency. I cannot despond. Who are we? The descendants of the puritans. What land is this? The sepulchre of the holy; the graves of those men of God. Their bones are with us. This is the country where the genius of freedom hath long been. Do not let us think that she is about to plume her wings and depart. No. I trust that God has rendered this country the home of freedom, and here she will dwell. Tell me not of education bills, which none but persecutors the basest could devise, and none but slaves the meanest would obey. Let baronets be recreant to great and noble principles; let lords and lordlings be false; let hell frown; onward, onward! is our motto. We grasp the principles of truth; we lean upon the throne of God; we depend upon Him whose word is faithful and unbroken. The bow of mercy is around the throne of eternal judgment; all is right and all is safe. Let us be true and faithful to the high and holy principles we profess; and if oppression and superstition look us hard in the face, let us look them out of countenance. I do hope that we, as Christians, as protestants, as dissenters, as baptists, are disposed to take high and holy ground; to allow no opposition, come from whatever quarter it may, to compel us to quit it. In God's name we have taken it, in God's name and in God's strength we will keep it.

The Rev. DENIS MULHEIN (one of the society's agents in Ireland) rose to support the resolution. I regard the labours of all evangelical missionary societies, however distinct they may be in some respects, or whatever part of the globe may be the more immediate scenes of their labour, as one. They follow one leader, and have one object in view—the conversion of sinners to God, and the subjugation of the world to Zion's king. But I feel an indescribable interest in the progress of this society, because I think I am more indebted individually to its instrumentality than any other under the sun. It was a happy day for Ireland when two agents of the Baptist Missionary society first landed there, and beheld its moral desolation. They could not resist the inquiry, as to whether it was exactly in accordance with the genuine operations of Christian principle to carry celestial aid to the other side of the globe, and permit Ireland to remain neglected and forgotten. Your society kindled a light in Ireland twenty-nine years ago, which has burned brighter and brighter to the present day, and which has guided thousands from the wilderness of superstition to the cross of Christ. It has occasioned me some pain to hear it said that the success of your labours has not been equal to your expenditure. It should, however, be borne in mind, that though your agents there are few, the Lord is giving evident marks of his divine approbation. Your society has the prayers and the thanks of many of whom you have never heard, and never will, till the resurrection of the just. You are employing the means that Ireland requires. We are thankful for the temperance reformation, but the gospel is the remedy which that country needs. Let us remember that we are endeavouring to extend that cause for which God gave up his Son, for which the Son gave up himself, and for which apostles, reformers, and modern missionaries, have toiled, and bled, and died. The resolution was then put, and carried unanimously.

The Rev. Mr. POTTINGER rose to move—

"That this meeting acknowledges the kind services of the officers and committee of the society during the last year, especially those of Charles Burs, Esq., the treasurer, who retires from office, other engagements having rendered it necessary for him to resign; and that Robert Stock, Esq., be requested to fill the office of treasurer for the ensuing year; the Rev. Samuel Green that of

secretary; and that the following gentlemen act as a committee to conduct the affairs of the society." [List read.]

Had time permitted he should have been happy to have expressed his warm attachment to this society. His fervent prayer was, that its operations might be carried on upon a more extended scale.

The Rev. F. TRESTRAIL, in seconding the resolution, said he was desirous of correcting an erroneous impression that might be made by the remarks of Mr Overbury, with regard to the national mode or education. He (Mr T.) had never drawn any comparison between that and the instruction imparted in the baptist schools. All he meant to state was, that if they were compelled to have a government scheme of education, that was the best that could be adopted. He repelled the charge so hypocritically brought against it, of mutilating the Word of God. They were bound to respect the feelings of catholics, however absurd their superstitions might be; he therefore considered the plan adopted in Ireland as little objectionable as any that could be devised. He had stated, two years ago, that they must not send men to Ireland who did not believe that the time to favour that country was come, and that the scheme of mercy would accomplish that which it was designed to effect. With some little modification of the views he then took, his hopes for the evangelisation of Ireland were unabated. If proper men were sent there, he was confident that God would command that blessing which would encourage them all. Since he had last addressed them, Puseyism had made an entrance into that country, so that dissenters had now to contend against both the established and the Roman catholic churches. He thought, therefore, that they had a fair claim not to be taunted respecting what they had done. The Rev. gentleman then adverted to the distance intervening between the society's agents, and detailed the number of conversions which had taken place. He read extracts from some of the journals of the Irish readers, to show the adroitness which they displayed in meeting the objections of Roman catholics; and, after expressing an earnest hope that increased efforts would be made to disseminate the gospel through that country, sat down amid loud applause.

The resolution was then put and carried.

The Rev. JAMES EDWARDS moved, and the Rev. Mr TRESTRAIL seconded, a vote of thanks to the Chairman; which, having been carried by acclamation, was briefly acknowledged, and after the benediction had been pronounced the meeting separated.

#### BIBLE TRANSLATION SOCIETY.

THE annual meeting of this society was held on Wednesday evening last, in New Park street chapel, Southwark, and was attended by a numerous and highly respectable audience. The chair was taken by C. B. ROBINSON, Esq., of Leicester. The meeting was opened by singing, and prayer was offered by Rev. W. Groser. In an appropriate speech the Chairman opened the business of the meeting. The secretary (Rev. Dr STEANE) read a very interesting report, from which the need of this society, its great usefulness, and consequently its claims on the increasing support of the Christian public, were most apparent. The report included the following particulars—viz.:—

Since the last statement, published in 1841, by the baptist missionaries in Calcutta, they had printed 89,500 copies of the sacred scripture, or portions of them, in the Bengali, the Hindustani, the Hindui, the Persian, and Sanskrit languages; and that these, added to those of former years, made an aggregate of 282,900 vols, printed by them on behalf of the baptist mission, the American and Foreign Bible society, and the Bible Translation society. The works now in progress amount to 99,000 vols more in the Armenian, Bengali, Hindustani, Hindui, and Sanskrit languages. Besides aiding those versions in the East, assistance had been given to a translation recently commenced and now in progress into the Karif tongue, by the Rev. A. Henderson, baptist missionary at Honduras. And Dr Yates, it was further stated, was about to undertake the translation of the entire Bible into the Sanskrit, the classic and sacred language of India; the probable cost of which was estimated at £1,500, towards which the committee of the Bible Translation society had voted one-third of the amount.

The treasurer (J. H. ALLEN, Esq.) exhibited the accounts, from which it appeared that the annual subscriptions and donations were somewhat less than last year, owing to the depression of trade, and the great effort made by the baptist denomination for the jubilee fund; but this deficiency had been more than made up by the receipt of £750, being three-fourths of the legacy of the late Mrs Williams, of Clapton. 5,000 dollars (£1,048 19s. sterling) had also been received from the American and Foreign Bible society, and the total amount actually paid by this society for translations during the past year, including the last-mentioned sum, was £3,198 19s.

The claims of the society were then very ably advocated by the Rev. Dr Godwin of Oxford, the Revs R. Brewer of Colesford, Williams of Agra, Birrell of Liverpool, Spashett of Bideford, and Elven of Bury. A vote of thanks was presented to the Chairman, who briefly returned thanks; and after singing, the Rev. Mr Shirley, of Sevenoaks, pronounced the benediction, and the meeting separated. A liberal collection was made.

BEDFORD.—LONDON MISSIONARY SOCIETY.—On Monday, April 24, the anniversary of this society was held at Howard Chapel; the chair taken at six by the Rev. W. Alliot. The speakers were the Revs J. Bird, —Shawyer, H. Wingar, and J. Jukes. The deputation, Rev. R. Knill, who in his usual pointed interesting, and impressive manner, addressed the meeting at considerable length. Mr Knill, always alive to doing good, preached in the morning at six o'clock, to a large attendance in the same place; and on Tuesday in the Old Meeting, at the same well selected hour.



## BAPTIST MISSIONARY SOCIETY.

The fifty-first anniversary of this institution was held at Exeter Hall on Thursday, the 27th instant. Notwithstanding the threatening aspect of the weather, nearly 3,000 persons were present. On the platform we observed the Rev. Drs Alder, Cox, Godwin, Leifchild, Murch, and Steane; the Revs. J. Clarke, from Africa; J. M. Philippo and J. Merrick, from Jamaica; H. Kelsall, Esq.; J. Tritton, Esq., &c. &c.

At ten o'clock the chair was taken by J. L. Phillips, Esq., in which he was supported on the right by W. B. Gurney, Esq., and on the left by the Rev. J. H. Hinton, A.M.

The services were commenced by singing, after which the Rev. M. Shirley, of Rochester, engaged in prayer.

The CHAIRMAN then rose and said—The anniversary day of the Baptist Mission is a day of rejoicing. We meet friends whom we meet but seldom, but who are engaged in the same great and glorious cause. It is our happiness also on these anniversary seasons to meet not only beloved friends in this our native land, but those who have gone to foreign shores, and there, by their labours, advocated the great principles which we meet to extend. But, while it is a day of rejoicing, it should not be forgotten that it is a time for solemn recognition of the great principles of Christian missions, and that every individual in this large assembly should remember that there is something for him to do; that we have all some influence, and that it should be exerted in every possible way for furthering the great object which we all profess to have in view. The last year has been an eventful one. Great things have been done, and we look back with gratitude to God for having so far blessed the exertions of your society. Amongst the many mercies which we have experienced I may mention one or two, more especially that of the Jamaica churches being enabled to do without any pecuniary assistance from your society—(Cheers). They are not only free men as regards civil liberty, but also free as to the receipt of any external aid to carry on their religious privileges. But, further than this, they have come forward to assist you in this great work of the Lord—(Cheers). There is one circumstance which must cause joy to every heart. You have often seen missionaries who have been sent out to Jamaica, but we have to-day the pleasure of seeing a missionary sent from Jamaica, who is on his way to dark and benighted Africa. We welcome him here this day in the name of the Lord, and we wish God speed to him and to those of his honoured fellow-labourers who are about to proceed to that country. We shall remember them at a throne of grace, and pray that they may be preserved and prospered—(Cheers). The last year has been one of great exertion in our denomination. We have had what has been called our Jubilee year, and it will rejoice the hearts of all present to know that the appeals made have been very successful—that the objects intended to be effected will be carried out—(Applause). We rejoice that you have responded to the appeals, and we pray that the society may continue to prosper. I must allude to one circumstance that gives pleasure to my heart. It is the cordial co-operation of other Christians in our Jubilee services—(Applause). I have had the pleasure of being at many, and we have had Episcopalians, Wesleyans, Independents, and other denominations, coming forward heart and hand to aid in the cause. There may have been a jarring note or two, but the discord has been lost in the triumphant acclamations of all our friends—(Cheers). We cordially reciprocate the kindly feelings with which our friends of other denominations have come to assist us, and we pray that their societies may prosper and may have the blessing of God amongst them. We look back to the past year as one of a great and eventful crisis. The kingdom of China seems to be opening to missionary exertions, and we wish the missionaries who have gone there God speed. Whilst we think of the exertions of that noble man, Williams, and his noble band of coadjutors, we pray that the moral and spiritual darkness of Popery may be shielded from the beautiful islands of the Pacific; we pray that every evil of that kind may be averted, and that the cause of God may still go on in the Pacific Ocean and prosper—(Cheers).

The Rev. J. ANGUS stated that he had received letters from the Rev. Drs Reed, Campbell, Steinkopf, and Messrs. La Croix, Lyons, H. Townley, Sartain, Sherman, and Freeman, regretting their inability to attend the meeting.

The rev. gentleman then proceeded to read an abstract of the report, stating:—That the committee were gratified in being able to state that the progress of the society had been uninterrupted in its position and prospects; and it was never more calculated to encourage and stimulate the exertions of its friends. While the committee had to deplore the weakening of the mission band, by the return or death of ten of its agents, including five missionaries, they were thankful to be able to report that, during the year, sixteen, including eight missionaries, had gone forth to this glorious work. The total number of missionaries who had been sent out by the society, or had been in connection with it, amounted to 169, of whom sixty-two had been sent out within the last ten years. The report then proceeded to detail the society's operations in the East Indies, and, after furnishing an account of the progress of biblical translation, referred to the missionary schools. There were in India in connexion with the society seventy-nine schools, being an increase of four during the year, containing 2,789 children. The total number of members added to the churches during the year had been 173—the decrease by

death and removals, including seventeen through the continued machinations of the missionaries of the Propagation Society, ninety-two—the total number of members being 1,350. The report then adverted to the progress of the mission in the various stations, and went on to speak of Africa. The committee were glad to be able to state that, in a few months, they had reason to hope four missionaries, with at least eight teachers from Jamaica, would be employed in regular mission work at Fernando Po, and the coast of the neighbouring continent. To render that agency more efficient, the committee had resolved, after lengthened consideration, on the purchase of a vessel for the use of the mission in Western Africa. The West India missions were next brought under review. In connexion with the Baptist churches in Jamaica there had been added during the last year by baptism, 2,925; by letter, 604; by restoration, 388; while the decrease had amounted in all to 2,062, leaving a clear increase of 1,855: the number of inquirers was 14,353; and the total number of members, 33,658. The number of children in the mission schools was 6,944, somewhat less than last year, though the number of Sunday-school children had proportionably increased, being 13,402. Reference was then made to the new missions at Trinidad, Hayti, South America, and Canada, all of which were in a flourishing condition. With regard to home proceedings, it was stated that the total amount of the Jubilee fund was £32,500—(Loud cheers). The total receipts of the year amounted to £21,198 3s. 10d., being a decrease, as compared with the preceding year, of £1,528 18s. 4d. The summary stated that the total number of members added to the churches during the past year was 3,569, the total number of members in all the churches being 36,622. There were also about 18,000 inquirers, 165 stations, seventy-nine missionaries, fifty-nine female missionaries, with seventy-eight native preachers. The number of day-schools was 137, of schoolmasters 155, of children taught in day-schools 1,226, in Sabbath-schools about 15,000. The number of volumes of the Scriptures printed was 90,000. The total receipts for all purposes, £50,806 12s., exclusive of the additional sum of £2,812 still due to the Jubilee fund.

The Rev. J. EDWARDS, of Nottingham, rose to move—

"That the report, an abstract of which has been read, be received and printed. That this meeting presents its grateful acknowledgments to the God of all grace for the encouraging measure of success he has been pleased to bestow upon the Baptist Missionary Society, in common with similar Institutions; and adverts especially with thankfulness to the increased facilities afforded for missionary labour in China, and to the fields now opened to this Society in Africa, and the various West Indian islands."

The resolution refers to the success which has attended the operations of this great and important society. I consider that the circumstances of the society at this period are in a high degree important and interesting. We have just passed through the Jubilee of this mission, we have been reviewing its rise and progress, but we are not now come to meditate its decline and fall. On the contrary, the rise and progress of this mission have but just commenced, and we are looking to a higher and still larger progress in the same enterprise. The decline and fall of the mightiest earthly empire has already been recorded as a matter of history, but historians will never have to record the decline and fall of the Christian cause—(Cheers). This is a work that, while it will progress, will triumph over all opposition. The little stone that has been cut out of the mountain without hands must widen and increase till it shall fill the whole world. Time was when the friends of missions were ridiculed, were taunted, for attempting to convert the heathen to Christ, and the failure of their project was predicted by the enemy with the most pompous and unhesitating confidence. Many, who in their hearts wished well to the object, yet despaired of success, and, indeed, looked at the scheme as partaking much more of what was Eutopian and impracticable, than of what was Christian and wise. This kind of objectors has been long silenced, and they have retired away from the scene; at least, if they are in existence, we never hear of them now—(Applause). Wherever the missionaries have gone, the God of missions has gone with them; wherever they have laboured, they have been blessed with success—(Cheers). The darkness of heathenism has been penetrated; the idols of the heathen have been dethroned—one after another they have fallen prostrate before the Gospel, as Dagon did before the ark; and thousands of degraded heathens have been united in Christian fellowship, and are blessed with all the dignity of the sons and daughters of the Lord God Almighty—(Applause). We have been reminded of the success which has attended missionary efforts on the vast continent of India. I know that some of the friends of missions are accustomed to look upon that department of labour as not presenting adequate success. But it appears to me that the character of that success is most extraordinary, and such as lays us under special obligations to celebrate the great and loving kindness of the Lord. We heard in the interesting lecture to which many of us listened yesterday, that there is what may be called an initial success, the success of laying the foundation of a mighty structure, as well as of putting on the top-stone; that there is the success of the seed-time as well as of the harvest. When Carey and his beloved companions went out to India to labour, they resembled the man that had a handful of corn to sow, to cultivate, and to multiply, until it should provide bread for the maintenance of the teeming population there; and they had to sow this handful of corn in a most unfriendly soil, and under the most unfriendly circum-

stances. They had to sow in earth on the top of the mountains, the most unlikely place for the vegetation of spring or the fruit of harvest. And yet that venerable man lived long enough to see the tops of the mountains waving with the ripened crop—"the fruit thereof shaking like Lebanon, and they of the city flourishing like trees of the earth"—(Cheers). While we look at this with all thankfulness and all adoration, while we remember, as we have been reminded this morning, that the translated Scriptures, by thousands and thousands of copies, have been circulated far and wide, amongst the population of the East Indies, and that education has been promoted, that the general mind has been excited and aroused from the lethargy of ages, and that there is now a feeling of regard manifested towards the interests of India, and that the natives are canvassing the claims and exposing the fooleries of their own superstition; and that thus a mighty wedge has been infixed into the very centre of the great mass of Asiatic idolatry, and that there is a continued succession of mighty forces beating on that wedge, and driving it deeper and deeper, and that it must inevitably, by-and-by, split and shiver the whole fabric to atoms, and thus prepare the way for the universal spread and triumph of the gospel of Christ, we say "It is the Lord's doing, and it is marvellous in our eyes." We have also been reminded of our missions in the West Indies; but it seems, from the statements that were made, and the cordial manner in which they were responded to, that we are not entitled to call that mission any longer our own. They have become a separate mission. All honour to the men who have so devoted themselves to the great cause of missions, and all honour to the head of the church, who has so signally favoured and blessed them—(Hear, hear). Since the time of plenary inspiration there have not been more splendid instances of success attending any missionary effort than those furnished in the West Indies. This success is the more remarkable, on account of the malignant, multiplied, systematic, and renewed opposition which our brethren there have had to encounter—(Applause). Our missionaries there have been in all kinds of perils—"in perils of robbers; in perils of their own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; yes, and in perils amongst false brethren"—(Cheers). But, in the midst of all these perils, they have been blessed, and they have abundantly prospered. Even before the emancipation of the slaves, God crowned their labours with very great success; thousands of the population having been brought to a knowledge of the truth, in connexion with the Baptist and kindred missionary societies labouring in those islands. But the missionary cause has triumphed over slavery itself—that foulest of all iniquitous systems that ever was engendered in the bottomless abyss, or was ever permitted, by the providence of God, to brutalize and debase his intelligent creatures—(Cheers). In the destruction of the system of slavery in the West Indies, I see the pledge of its destruction throughout the world. It is high time that our honoured brethren in the United States should get rid of their own slavery—(Cheers). It is high time that the Christians of that country should rise and assert the liberties, and maintain and secure the rights of their down-trodden slaves. I once had an opportunity of boarding a slave-ship, and I am sorry to say that that vessel, having the apparatus of iniquity on board, was sailing under the banner of America. Never shall I forget the impression made on descending the hold—dark and unventilated, and almost pestilential. The person who had custody of it told me that just before there had been jammed together in that dungeon about 400 human beings, sitting between each other's legs, and with scarcely room to sit upright. The captain was a man speaking the English language—a citizen of the United States—(Hear, hear). The flag that was floating over her bore the emblem of America, with stars at the top, and intersected stripes below. I often think of the stanzas of the poet when apostrophising that country:—

"United States! your banner wears  
Two emblems, one of fame;  
Alas! the other that it bears  
Reminds us of your shame.  
The white man's liberty in types  
Stands blazon'd on your stars;  
But what's the meaning of those stripes?  
They mean your negro's scars!"—(Cheers.)

Then, it is high time that the United States should get rid of these abominations, and rise up to the dignity which belongs to them, as a great, and glorious, and worthy people. In reflecting on the sweets which have attended our missions, we should never lose sight of what is done amongst our own churches at home. In attending the different Jubilee services in the past year, again and again I have heard the parties conducting them wish that they could get a Jubilee annually—(Laughter). The pleasure connected with raising funds, the sympathies that were expressed for the cause of missions, was an ample reward. We must not wait fifty years for another Jubilee, but get one in a shorter time—(Cheers). I have thought the sympathies awakened between our churches and the heathen world is an essential advantage resulting to us from being connected with the missionary cause. The information conveyed to us is of immense importance. Prior to the establishment of missions in our land, how little we knew of other countries! How little we knew of China but from the missionaries going there! We shall soon understand all about it. I was wondering where all the silver came from that was being sent to this country; I went to one of our scientific men, who has published a work on China, to know where they got the silver, and all the information I could procure was this, it is supposed that in China there are



silver mines—(Laughter). This was the cause of the ignorance of our forefathers respecting the heathen of their time; the writers of voyages and travels were men that had no sympathy with the people they visited. They wrote for philosophers, for statesmen, for politicians, for merchants, but they had no sympathy with the Church of Christ, and therefore never wrote for it. They had no intention of awakening generous sympathy for the heathen, and therefore there was very little known on the subject. I remember reading in my early days a celebrated book, "Beckman's Travels to Borneo." The impression left on my mind was the interesting account given of the ourang-outang; but there was no impression as to the population. It is remarkable that when those sainted men, Fuller and Sutcliffe, were speaking of India, a writer said, "We saw there was a gold-mine, but then it seemed as deep as the centre of the earth; who would go and explore it?" It has been explored, and the information is now so distributed among our churches, that there is scarcely a child who is not better acquainted with the heathen than the pastors of churches were at that day. Many advantages have resulted from this diffusion of information. We have had the truth of the scriptural representation of the heathen confirmed. There have been men who have had the presumption to say that the state of heathenism is different now from what it was when the Bible was written, and they have pencilled it as a blissful state, with which we have nothing to do. But wherever the missionaries have gone, they have found that the dark places of the earth are full of cruelty; and our brethren of the Wesleyan and London Missionary Societies tell us that heathenism is a state of degradation and wretchedness—that they that follow strange gods have their sorrows multiplied; and so it is with respect to western Africa, where we find that there is the deepest degradation, because there is not the knowledge of the gospel of Christ—(Cheers). This information has had another effect; it has awakened the sympathy of the churches, and called into vigorous exercise practical benevolence. The intelligence which has been afforded has had the same effect as the appearance of the man of Macedonia in the vision when he uttered the cry, "Come over and help us"—(Cheers). The communications of the missionaries have appealed to the churches, and the churches have responded to the appeal. They were partially asleep but they have arisen; they have shaken off the dust which soiled their beautiful garments, they have girded themselves for the prosecution of the missionary enterprise, and they have made some advances towards the consummation of the destined glory of the church, when by her triumphs over the confederated powers of darkness, she will become the joy of the whole earth, the admiration of angels, the terror of devils; looking fresh as the morning, "Fair as the moon, clear as the sun, and terrible as an army with banners"—(Cheers). I wish to make one more remark on this point before I retire, that is, the motives which have been supplied by the missionary enterprise to the activity of the members of the church, and particularly our younger friends, in the time and attention they devote as missionary collectors, and distributing missionary intelligence, while the amount of money that has thus been raised has been such, particularly during the last year, as to astonish and confound even infidelity itself. They have wondered where—during such times of distress—money has come from to supply the Jubilee fund. I must congratulate the missionary collectors in this assembly upon the honor they are acquiring—upon the good they are doing—upon the treasure they are laying up for themselves against a future day. Beloved friends go forward in your enterprise—persevere in your work. You are engaged in a great undertaking; you have many difficulties, you will never engage in any work without encountering them, yet do not despair. Remember that, in a cause like this, a little enthusiasm is worth a world of despair—(Cheers). To those who are in the habit of being called upon by missionary collectors allow me to say one word—treat them kindly; give to them very cheerfully, and render their labour as pleasant to themselves as possible—(Hear, hear). I think a Frenchman once said, "When you talk to an Englishman about money, he becomes serious all at once"—(Laughter). Now, do not let the collectors find that you are very serious when they call upon you, but let them see that you are giving under the influence of Christian feeling, for "the Lord loveth a cheerful giver"—(Loud cheers).

The Rev. Dr ALDER (Secretary to the Wesleyan Missionary Society), on rising to second the resolution, was loudly cheered. The last time, he said, that I had the pleasure of addressing an assembly in this spacious edifice, our attention was directed to a subject deeply interesting to every Protestant missionary society, because connected with the conservation of Protestant missions, exposed to imminent danger from the activity of the Papacy, under the patronage of the power of France—(Hear, hear). I do not feel less satisfaction in standing up here to-day, because we have come together for the purpose of expressing our best wishes in favour of a particular missionary society—a society, be it remembered, which occupies a prominent position in the missionary movements of modern times, and which has rendered inestimable service to Christianity by the translation and circulation of the oracles of God—(Cheers). In listening to the admirable report which has been read to us to-day—a report embodying such noble sentiments, breathing such a truly Catholic spirit, and enforcing Christian duty on Christian principles, and from Christian motives and considerations—I felt much pleasure on learning that you, like our Moravian brethren, speak

aright of your female missionaries—(Hear, hear). Female agents, be it remembered, are rendering great service to the missionary enterprise in different parts of the world; services of which the churches planted in heathen lands are deeply sensible. In consequence of the advantages derived from those valuable labours, we frequently receive communications from distant lands, urging us to send additional missionaries, stating, at the same time, "Be sure that you send a double-handed one"—that is, a missionary having a wife—(Cheers). Another fact embodied in the report deserves the most serious attention not only of this assembly, but of the friends of missions everywhere, viz., the greater efforts you intend making for the enlargement of native missions. It is not to be expected that the Protestant churches of our land should supply an adequate number of labourers for the wide field we are called to occupy; therefore it is our bounden duty to pray God that he would pour out his spirit on heathen churches with especial reference to this particular result. And we have ground to hope that he will do so, because the general history of Christianity proves, beyond all successful contradiction, that wherever Christianity is potent and salutary, it produces, under the blessing of God, the very agents necessary for its diffusion throughout the world—(Cheers). While listening to the report, I was reminded of the signal and seasonable deliverance wrought out by Jehovah on behalf of his people, and that no method was oftener employed to preserve the Jews from apostasy, and maintain them in humble dependence on their great King, than that of reminding them of the wonderful things which the Lord had accomplished in their favour. These were the topics on which Moses and Joshua and the elders who succeeded them frequently delighted to dwell, when they addressed the people. "There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky; the eternal God is thy refuge, and underneath are the everlasting arms." Often did the sweet singer of Israel tune his harp to celebrate these triumphs of the right hand of the Most High. "When thou didst march through the wilderness the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God; the God of Israel." When the soul of the Psalmist was employed in the contemplation of these striking and great events, his personal piety was improved and his confidence in God increased; he rose from such meditations saying, "In God is my salvation and my glory, the rock of my strength and my fortress is in God." And after having heard that report read to us to-day, we shall go from this place saying, "God is our refuge, a very present help in trouble, therefore will we not fear what man can do unto us," though they be actuated and guided by all that is subtle in the prince of darkness himself. But you will allow me to say the very success with which it has pleased God to honour you involves you in great responsibility. He has shown what may be done if you only put forth the strength which he has given you, in humble dependence on his blessing. Are there not reasons why this and all kindred institutions should do so, especially at the present time?—(Hear, hear). Is there not a reason connected with the present condition of the world? Looking to it, you see movements everywhere in search of something that it feels it needs in order to its happiness. No false system of religion can give the world that which it wants. These systems are sustained *ab extra*, from without; there is no living spirit in them. When Mahomedanism first arose in the East, its triumphs were everywhere apparent, and Christendom at one period trembled for its safety. But there was no living spirit in that system; it was not a spring bubbling up, and sending forth its streams: it was a mere tank—(laughter)—filled to overflowing, and while that was the case its influence was felt; but the waters it contained are drying up, and it has nothing to maintain itself in the face of God and of the world—(Cheers). However captivating infidelity may be to minds particularly constituted, all admit that it is not adapted to the general state and condition of mankind. There is no warmth in it, no cohesive influence; it has not a heart to move it to propagate its own principles. Men of great literary attainment, anxious to secure literary fame, have occasionally published a few volumes in its favour, and the individuals have taken advantage of scenes of great public trial and excitement to bring their principles to bear on those excitements, for their own selfish purposes; but, never, never has the world yet seen an association of infidels devoting their time and property for the express purpose of giving to others that system in which they profess to believe—(Hear, hear). The Papacy cannot supply the world with that which the world wants, because it is a system formal, official, ceremonial. The mind of the world requires principles to act upon it; principles that shall imbue it; principles that shall guide it, that shall elevate it, that shall connect it with God himself—(Cheers). The world will never find the happiness it needs till it finds God in Christ; and the world can find that only through the medium of the truth as it is in Jesus—(Cheers). The Papacy is manifesting all the activity, all the energy, all the subtlety, and all the ambition which distinguished her in her palmy days; that time will be short if the friends of revealed truth faithfully perform their duty—(Hear, hear). Permit me to say that we have not been doing all we might have done, under the peculiar circumstances in which we have been placed, in cultivating the unity of the spirit among ourselves with a view to the conservation of great principles in this season of danger. But it pleases God to overrule the difficulties which beset us, for the purpose of bringing us nearer together—(Cheers).

Hence you find those noble sentiments which are contained in the report which has been read; hence it is that my rev. friend, Dr Leifchild, who pleaded the cause of the Wesleyan Missionary Society last night with so much true eloquence, Christian pathos, and holy unction, is here to-day for the purpose, I believe, of addressing this assembly—(cheers); not for the purpose of promoting the interests of the Baptist mission, but Christianity itself; for wherever Christian principles are disseminated, Christian principle triumphs—(Cheers). We have not been doing all we might do for the spread of the Gospel abroad. Allow me to mention what I believe to be the principal cause of this. We have not been sufficiently convinced of the world's sinfulness and danger. As we cannot convince ourselves of our personal guilt and wretchedness, so neither can we convince ourselves of the awful condition of the world lying in wickedness. As we cannot move ourselves to fly to the refuge, to lay hold of the hope set before us in the Gospel, neither can we move ourselves to seek after the salvation of a lost and ruined world. The Holy Spirit is necessary in the one case as well as in the other—(Hear, hear). As the Holy Ghost must act on the mind and heart of an individual, that these great results may be secured, that same spirit must act on the mind and heart of the church in order that the world may be brought to the feet of him on whose head are many crowns—(Loud cheers).

The resolution was then put and agreed to.

The Rev. Dr LEIFCHILD rose to move—

"That this meeting, while it regards with satisfaction the efforts of the friends of the society in aid of the Jubilee Fund, solemnly recognises the obligation which rests upon its members to continue their exertions, especially during the coming year; not merely to prevent the general income suffering from the extraordinary contributions of the last year, which are devoted to special objects and will by no means lessen the annual expenditure, but also for the purpose of raising that income, so as to enable the committee to fill up such vacancies, in India especially, as cannot be neglected without serious injury to the interests of the mission; and to satisfy the spirit of inquiry which has, under the blessing of God, been excited in many destitute islands and countries by the society's successful operations."

I propose the resolution, but I am not prepared with any speech to enforce it; that will be done by Mr Birrell, who is to second it, and who will dwell on the various points contained in it in a way that will commend it to your attention. I received yesterday an invitation to come to this meeting, but I should have come without an invitation—(Cheers). I am suffering from over-exertion, and have been obliged to suspend my labours among my own people, and from the exhaustion of a service of last evening, in advocating the claims of the Wesleyan Missionary Society, but I resolved to come, and I will tell you why. There has been some misunderstanding between our denomination and yours—perhaps both are in fault—(laughter)—but I conceived that some persons might suppose from this that we were about to be disunited; therefore I resolved, as far as my individual presence would go, to bear testimony against a disunited spirit, and to assure you that on the ground of the grand principle you hold in common with ourselves, and are seeking in common with us—that of sending the Gospel through the world—our attachment is firm and undiminished, and we are still one with you, and wish you success in the name of the Lord—(Cheers). I am for union—(Applause). Not that union, about which I hear much, and see so little—(laughter), for, go where I will, I find that every sect is boasting of its fondness for union; but I have observed that the union they want is that all sects may come to them—(laughter)—and make concessions to them, while they make no concessions at all—(Hear, hear). What is that but pride? What is it but denying that liberty of judgment on small points to others which we claim to ourselves—(hear, hear), and setting up infallibility of judgment on these minor points? But there is no such infallibility, and the claim to it must be renounced. On the main and fundamental points on which we are agreed we ought to feel that we are one; and not only to feel it, but to say it; and not only to say it, but to show it; to declare it by meeting and by our co-operation, that the world may know it—may have ocular demonstration of it that cannot be gainsayed—and believe that God has sent his Son into the world to be author of that religion which leaves all heads free on minor points, but on the grand point unites all hearts—(Loud cheers). What are the different sects of evangelical Christians (to adopt an illustration which I heard from an amiable lady among the Society of Friends), what are they but the different watchmen of one city, each having his post to sustain, each having his duty to perform, but all watching for the interests of the same city, equally dear to them all, on which point they all see eye to eye, and together with one voice they sing, "We have a strong city; salvation will God appoint for walls and bulwarks?" "Cry out and shout, thou inhabitant of Zion, for great is the holy one of Israel in the midst of thee." If there ever was a time when we should all be united, it is now—(Hear, hear). Our civil and religious liberties are threatened, and I am almost thankful for the attempt to endanger them, because it has been a rallying point touching the head of the whole body of Christians, making them beat with one common pulse. If we are united, and if the spirit of the old sturdy Puritans of this country (to whom the nation is indebted for its liberties)—if the spirit of the Puritans of this country, whose descendants we boast to be, live in us, the Manufactory Bill—(loud laughter)—shall be withdrawn—(Immense cheers). But we must take care of our spirit—(Hear, hear). We must not lose our spirituality while we are contending for our civil and religious rights. We must not cease to dwell in those vital truths that are connected with the salvation of im-



mortal souls, otherwise we may preserve our civil and religious rights, but that for which they are preserved will be gone—the glory will have departed—(Hear, hear). We must, therefore, be like the Jews: while with one hand we are defending the outworks, the other must not be idle, but labouring in the erection of that city which is to be built up in troublous times; and we must take care that we do not substitute a martial spirit, a spirit of contention, for rights and privileges, for the spirit of the Gospel. We may peril our lives in defence of the outworks of the city, and never be enrolled among its inhabitants to share its privileges. That is the quarter from which, I conceive, we are in danger; and let us be on our guard, echoing the spirit of the report, and especially uniting in prayer to Almighty God for the blessing of the Holy Spirit. I have been combatting an error which, I think, is widely extended—which appears to me to be increasing—and of which, I conceive, we make too light, but which, whenever it prevails, has a most chilling and paralyzing effect on all missionary exertion: I refer to the notion that we are not to expect the Millennium till there has been a personal appearance of our Lord to execute his judgments on the earth, and turn the world by a miracle to that paradisaical state which we believe will be the result of the efforts made for the universal diffusion of the Gospel. I believe that those who hold this notion are sincere—I believe that many of them are truly pious; but there is the danger—it is not Satan employing the world against the church, but employing a part of the professing church to hinder the efforts of others in converting the world to Christ, by diverting their attention and weakening their hopes. I feel called upon to denounce that error. I stand here to bear my testimony against it. Let others dabble with unfulfilled prophecy, and bend and turn that which is plain to meet those arbitrary interpretations. I will rest in clear and unambiguous prophecy. I believe that the heavens have received my Saviour till the time of the restitution and accomplishment of all things, spoken of by holy prophets ever since the world began. I will, by the help of God, pursue that appointed means for the attainment of their completion—for the downfall of the Man of Sin, both in the form of Puseyism and Papacy—(hear, hear)—for the overthrow of Mahometan power and delusion—for the gathering in of the Gentiles, for them, and not till then, will the Jews be converted and become one fold under Christ Jesus, and the spiritual reign of Christ be great and glorious over all the earth; a prophecy which I have the utmost confidence will ultimately be completely fulfilled. I shall be very happy to retire from the scene when God shall call me, with the perfect conviction that his word shall not return unto him void, but that the earth shall be covered with his knowledge, as the waters cover the sea. The cause is not dependent upon us. Christianity will maintain its hold upon mankind long after we have gone by the instrumentality of other labourers, who will labour more successfully, as well as more assiduously, than we have done. Dr. Owen said, on his dying bed, “I am but an inferior officer of the vessel of the church, and my loss will never be missed. I leave the vessel of the church in a storm, but I leave an Almighty pilot at the helm, and I am sure he will conduct it to its destined port.” “I die,” said Joseph to his brethren, “but God will surely visit you, and bring you out of this land, unto the land which he swore.” So when we quit the world, it is with the firmest conviction that God will visit those left behind, you and your children too, and bless your efforts in carrying forward his cause. I have great confidence in the truth of God. I am not afraid of Puseyism—(Cheers). I am not afraid of Papacy—(Cheers). I am not afraid of “the brethren”—(Laughter, and loud cheers). I am not afraid of any heresy whatever, because we have got the antidote to every heresy. Who does not now rejoice in all the efforts that have been made on behalf of the British and Foreign Bible Society, because though some are handing the cup of poison and of error round the world, yet we have been before them, and have handed the antidote?—(Cheers.) I think opposition to us will do what nothing else could; it will arouse our spirits; it will bring us to take a bold and uncompromising stand. We shall never suffer the children of the poor to remain ignorant of the dreadful delusion that there is in the doctrine of baptismal regeneration—(Immense applause). Oh! no; we shall bring everything to the light; we shall bring the Fathers to the light—(Cheers). We shall bring the Prayer-book to the light—(hear, hear); we shall bring the Catechism to the light; we shall bring the Establishment to the light—(Deafening cheers). We should stand by those men who are struggling for liberty—I mean those noble-minded men who are struggling to get free from the shackles of the Establishment. I think, though my opinion may not be coincident with many—I think we ought to stand by good men in the Establishment of our own country, who are contending against heresy in their own body. Perhaps if we were in their situation we should not do more; but we mean to encourage them and urge them forward, that we may all bear one united testimony against the heresies that are abroad, that sap the foundation of the truth of the Gospel. I can see now why our meetings in this hall are endeavoured to be held forth to disrepute. I understand why so perpetually the meetings in Exeter-hall are held forth to indifference and contempt. It is because there we shall preserve our liberties—(Cheers). This is the place, brethren, where we shall have liberty of speech; here tyranny shall be denounced in every form and shape; and here it shall receive severer blows than even within the walls of St. Stephen’s—(laughter and cheers); and while I have a voice I will lift it up for the support of universal

liberty—(Cheers). I trust that we shall never be backward in coming to Exeter-hall to plead for the liberty wherewith Christ makes his people free. Now, I have the blessing of making short speeches; I never make a long one; and I am about to leave my resolution to be followed by that beloved friend, Mr Birrell. I cannot take up the resolution and go into all its parts. I prefer general remarks; I cannot be circumscribed within the limits of a card—(Laughter). The resolution, however, refers to the Jubilee, and in reference to that I can prove to you my sincere regard for the interests of your society. I put myself to some little inconvenience to go and preach at two of your Jubilee festivals, where I saw a united spirit, especially at the city of Norwich, where all parties seemed to join in one earnest desire for the spread of the Gospel through the world; and also in another place, where I met my friend Mr Hinton. Though we sometimes differ a little, and can split hairs, yet on that subject we were perfectly agreed—(Immense cheering).

The Rev. C. M. BIRRELL, of Liverpool, in rising to second the resolution, said, Dr Leifchild, wisely for himself, and wisely for us too, has confined himself to general views, and says that I must take up the particulars. It seems then that I must endeavour to attend to what I hold in my hand, although his absorbing and impressive statements have nearly unfitted me for the task. Dr Leifchild has just observed that the resolution makes reference to the Jubilee. I think we have every reason to look back with gratitude to the events of that festival. It may not have produced so much as some of our more sanguine brethren predicted, but it has brought forward a sum of money, which I think may well fill us with astonishment as well as gratitude—(Hear, hear). When we consider the commercial circumstances of the country during that year; when we consider the pecuniary embarrassment which has afflicted all grades of society, from the lowest to the highest, snatching bread from the lips of the poor, abridging the comforts of the middle classes, and causing even the nobles, as it well might for more reasons than one, to tremble for the revenues of their posterity; when we take up the list of contributions, I find that it is composed principally on the one hand of churches both at home and abroad, composed of persons who have to toil for their daily bread, and on the other of men dearer to our hearts than ever, some of whom are now on this platform—men whose commercial and manufacturing engagements have for years past failed to yield them a return, and who, in many instances, have kept their engines working merely to secure what property they have from crumbling into ruins; and when we see that, notwithstanding all this, there has been laid spontaneously and promptly upon the tables of this society a sum exceeding £30,000, then I feel, for one, bound to give thanks to God that there is still something noble left in human nature, something which can apprehend the great and the eternal in the midst of a nation that has been pronounced to be selfish, and in the bosom of a church of which the master sin has been said to be covetousness—(Cheers). And I think the principles involved in that fact, the fact of so large a contribution at such a time, will not be lost upon those who have to conduct the future business of the mission. It will teach them to appeal more than ever to the primary, and not the secondary motives in the hearts of our people; it will teach them that when they have a good cause, even though it be one demanding great sacrifices, they may cast it with safety upon the faith of the church; it will teach them, too, that a time of affliction is not necessarily a time of parsimony, but, on the contrary, that the time of the deepest poverty may prove to be the time of the richest liberality. For I cannot but express my persuasion, Sir, that we owe much of the success to which I have referred to the very commercial destitution and affliction with which it has been associated. Prosperity ought, perhaps, to be as fruitful as adversity, but to our humiliation we must confess that the latter in most instances in this respect has had the advantage—(Hear, hear). There has been an impression upon the minds of the people during the last two years that they were under the special discipline of Heaven, that they were called into the private chamber of their King, and that they were bound to listen reverently to what he had to communicate. The poor have felt that the only chance they had of securing happiness at all was to secure it beyond the grave; and the rich have felt that, since the world had begun to reel beneath them, and men’s hearts had begun to “fail them for fear, and for looking after those things that were coming upon the earth,” it would be wise, instead of handing down a precarious property to their children, to send the greater part of it forward at once to the judgment-seat, that it might there be ready to hail them into “everlasting habitations.” They have felt that, instead of building great mansions at home, and filling them with things intended to gratify the taste, it would be better to send those means to the coffers of the Mission House, that they might serve to build on some foreign shore temples of the Holy Ghost, “temples not made with hands, eternal in the heavens”—(Cheers). The resolution, in the remaining part of it, appears to me to express some hesitation, some fear lest the contributions of future years will be diminished in consequence of the large contribution of the Jubilee year. I am quite aware that my beloved friend, our revered secretary—for though young he deserves our reverence, and he has it—(cheers)—I am quite aware that he knows as well as any man the working of the great voluntary system—(Hear, hear). Yet I confess I do not comprehend the philosophy of that fear—(Hear, hear). If it be simply meant that in future years we shall not have the same

amount that we have had in past years; I think the sentiment is pretty nearly correct; I do not think that we shall have the same amount that we have had in past years. I think the churches will not send to the mission what they have been accustomed to send. I believe that the days of our five- and twenty thousand pounds’ annual income are gone for ever—(Hear, hear). Sir, it is impossible that a people, whose hearts have expanded over a double income this last year, should ever contract to the old limits in time to come—(Laughter and cheers). Why, you might as well say, that we have acquired so much knowledge in this past year that we shall be more ignorant than ever we were in the time to come—that we have acquired so deep an interest in the conversion of the heathen that nothing in all our past history shall exceed our indifference to that object in the time that is coming upon us—(Cheers). Is it to be imagined that the people who have given this large additional sum should not be better acquainted with the mission, and more intensely interested in the success of the enterprise to which they have devoted their money than ever they were before? And shall not this fixed element of last year’s excitement continue its operations in augmenting ratio in all the future history of the mission? Unquestionably so. It seems to me to admit, even in theory, no doubt whatever; and I will state a simple fact, involving the same principle. I am pretty well acquainted with the opinions of a church which was accustomed for a great many years to contribute to the Baptist Missionary Society an annual sum of about £80. With great effort and self-denial they attained to that sum, but beyond it they never could possibly get. Well, it happened in the history of that people that they were obliged, on one emergency, to raise a chapel, which was to cost them a considerable sum of money, and on one occasion they laid down on the table a sum of £5,000 towards the intended building. Immediately after that the deacons came to the minister and said, “Sir, it is impossible that we can have a collection for the mission this year; the people are drained to the last farthing, and all their profits for the next two years are mortgaged in order to pay this large sum.” The minister replied, “Well, you deacons are the men to look after the pecuniary affairs, I am appointed to look after the spiritual welfare of the people, and if you decide that there shall be no collection, I decide, with your concurrence, that there shall be at least a deputation, that we may not aggrive the people by denying to them that privilege. The deputation came, and then the deacons came, for after all their hearts were in the right place—(hear, hear)—and they said, “Sir, we never can have a deputation without a collection; these brethren will not know how to wind up their discourses, and we shall not know where to look”—(Hear, hear). This was but the natural operation of things, and the collection was attached to the deputation—(Laughter). Now, if they had been told before that they should have £10 upon that occasion they would have been thankful; if that they would have £20, they would have been utterly astonished; if they thought their old £30 could be got at, it would have almost dethroned their reason—(Great cheering). Well, the collection was made, and that year they had not thirty, no, nor forty, nor fifty, but just £73 for the purposes of the mission—(Hear, hear). So that this poor, this peeled, this persecuted people, gave more actually than with all their efforts they were able to give before they parted with the £5,000. Such was the consciousness of power, such the boldness of an approving conscience, such the expansion of a kindled heart, that they from that time took leave of themselves—(laughter)—and every year they have been further from their old mark than ever—(Laughter). On the same principle, therefore, I say that not only will the Jubilee not deprive us of our old income, but that that Jubilee itself, and the very thirty thousand pounds themselves, will increase our income in the years that are coming on us—(Cheers). The resolution goes on to speak of the vastly-extended field which yet is open before us; and therein I think we cannot but discover an additional argument for the extension of our income and the extension of those prayers which, as we have been beautifully told, must keep pace with the offering, else it will not be consumed before the Lord. And therefore I think it may justly be said that we are no longer at liberty to proceed after the former rate—(Hear, hear). If we have seen it our duty to do what we have done in the time which is past, we must, on the very same principle, do much more in the time which is to come—(Hear, hear). We are no longer in the same world that our fathers lived in. The aspect of the field of missions is absolutely changed; and, if I mistake not, we are standing upon the eve of events greater, more magnificent, and more fruitful of responsibility than our eyes have ever yet beheld—(Hear, hear). Allusion has been made to the extension of the field of missions; but only look at the marks of design which are apparent throughout the whole process of that extension. Mark how one event has borne upon another, and how all are concentrating to a single point. Our missionaries went out to the field without any great or extensive plan, and in accordance with no previous theory. But who, I ask, can look back upon their proceedings hitherto without perceiving the guidance of a single mind and the traces of one vast, uniform, and perfect plan, already giving intimations of its approaching consummation—(Hear, hear). Observe how the light gilds all the eastern part of the world to which we are directing partially our attention. Only fix your eyes, for instance, on the extreme peninsula of India, and there see, years before our mission came into existence, men from Denmark—oh! that their successors and descendants



were equally anxious for the spread of the Gospel—(hear, hear)!—men from Denmark lighting up the word of God amongst the people. Travel onward till you come to Orissa, where our kindred tribe has fought with Juggernaut, and lighted afresh the fire. Sweep round the Bay, and see our elder and juvenile missionaries giving the word of God to the people in so pure a diction as to have constituted it already the standard of the Bengali language. Flee from the Ganges down to Orywyddy, mark the missionary sitting at the midnight lamp for six solitary years, and then coming out with a flame of glory for the Burmans, succeeded since by another of the patriarchal Karens, a people who have never bowed the knee to idols. Hasten on your way, press through the Straits of Malacca, and see the blaze stretching still to the northward, and casting a glimmer at least upon the mountains of that untrodden country of which we have of late heard so much. And you will find that even China does not end this march of Providence. Go over the farthest wall of that country into the forests of the Mongolian tribes, and what do you see there? There, two years ago, you might have seen two patient, two holy, two learned men, with their lips teaching the people, and with their pens translating the Word of God. With their lips they were unsuccessful, but with their pens they made the record—the permanent record—of eternal truth; and no sooner was this done than the persons who had for twelve years listened with indifference to their voice came and fell down before their feet as weeping penitents; and no sooner had that occurred than the intention of God came out; no sooner had that occurred than they were banished, inexorably banished from the land for disturbing the national faith. The Spirit of God held back their outward success until the flame of his truth was lighted—(Loud cheers). Now, sir, what am I to make of all this? Is there no evidence here of a great plan on the part of the God of missions?—a plan which he is calling upon us to arise and carry out to its issues?—(Hear, hear.) Yes, these are the great central fires, placed at precisely proportional distances, at which the missionaries of the next age will have to light their torches, and then flee from the circumference to the centre, lighting up the whole of that stupendous part of the world with a rapidity necessarily unexampled in the past history of mankind—(Loud cheers). There is another country of which I cannot even pronounce the name without emotion, so deeply has it been entwined with all the feeling and sympathies of our hearts from infancy until now. But who can look upon the whole coast of that country already irradiated with the gleam of truth? Who can think of the labourers, the successful labourers, at the Cape, and the equally successful agency of Moffat, "the Magnificent," for I think he is more entitled to the name of magnificent—that man of gorgeous imagination and noble purpose—than he who bore it among the sons of the Medici—(Cheers). Who can look at the success awarded to the labourers all along the slave-cursed coast of Guinea, with Freeman's journey to the coast of Ashantee—who can look at these in connection with the labours of our own mission by the waters of the Niger, and not feel his whole being throb with expectation of the coming mercy for the sons of Ethiopia?—(Loud cheers.) Will those tell us—those who see no God guiding the affairs of men, no finger pointing the way of the church—why it is that the highway into the heart of that country has never been discovered until now?—why Leger and Lucas, and Park and Clapperton, with their brave companions, fell in dreadful succession, leaving the mystery unsolved, until, without learning and without pretence, the two brothers floated from Busa to Fernando Po? For no other reason, let them be assured, than this, that the church never until now was prepared to avail herself of the gift—(Hear, hear). The great moral engine of printing was on the eve, and just on the eve of discovery for many centuries, during which time the church was in a state of smouldering preparation for great events, but no sooner had that preparation been completed than the types sprang at her call, and carried her on to victory—(Cheers). And so all the while that this great geographical mystery has been baffling the efforts of discoveries all are on the tiptoe of expectation, but never gaining the object of desire—all that while, I say, the spirit of God far down in the wilderness, far off on the islands of the sea, has been troubling, and proving, and sanctifying a people, who have now, and never till now, been prepared to carry the torch of eternal truth into the deepest recesses of that hitherto inaccessible country, the country from which their fathers sprang, and to which their own affections, day and night, proceed—(Loud cheers). And if there be any other single circumstance in connexion with this matter, which seems to point out the future proceedings of God, I should be inclined to find it in a circumstance which some may suppose bore in exactly the opposite direction. But if the churches of the West Indies had passed into Africa in the height of their Pentecostal joy, if they had taken shipping for that country amidst the universal cheers of the church and of the world, I, for one, should have suspected something to be wrong. I should have feared that there was wanting one feature of a genuine proceeding of divine providence. But we have been already reminded to-day that the King's "broad arrow" of affliction is yet branded upon the brow of that church. No sooner had the planter ceased to lash their bodies than other hands were found prepared to chastise their reputations; and, although we might at first have felt grieved that the agency was to be found in such a quarter—although we might have had it in our hearts to turn round with wonder and indignation and say, "et tu Brute!"—still, still

we shall not quarrel with the instrumentality, since it is that which our God sees fit, in his wisdom, to appoint; we shall not quarrel with the affliction when it takes so evidently the aspect of the finger of our God. To be sure we may not find so many willing to listen to the defence as we have found willing to hear the accusation—(Hear, hear). Many who have looked with deep concern upon the charges may be found to have lost that concern when we present them with the refutation—(hear, hear); for we have all lived long enough to know and attest the truth of what Demosthenes told the Athenians when he rose to stem the eloquent aspersions of his rival, "It is natural," he said, "for all men to listen with eagerness to accusers, but to be reluctant auditors of such as commend themselves"—(Hear, hear). But still, though this be so, we shall in the end be invested with the royal privilege of extending a free pardon to all our wrongful accusers; we shall have the happiness of first extending the hand of paternal love to those who have repented of their error, and may unite with us in the blessed consequences that God's mercy will elicit from it—(Hear, hear). Our churches will pass from the West Indies into Africa under the solemn conviction that the eye of the Christian world is upon them; aye, and that the eyes, more tender indeed, but more searching still, of Him who walked in the midst of the golden candlesticks, will be upon them, so that they must do nothing in the darkness that may not be brought to the light, and let nothing be whispered in the closet that may not be proclaimed upon the housetop; and they must be better churches than even we take them to be, if they are not capable of deriving advantage from so impressive a consideration—(Loud cheers). A few more years of labour, a few more years of prayer, on the part of the church, the blood of a few martyrs to sanctify the sands of Africa, and we shall enter into the triumph of the great day, and realise the glories of the period when that country shall stretch forth her hands to God—(Cheers). I would just return to the point, and say that in those circumstances it seems impossible that the church should draw back from the work—(Cheers). It seems to be monstrous that we should even suspect that our people will go within themselves, and contract beneath their former limits, when so vast a field is opening before them—(Hear, hear). We are persuaded, firmly persuaded, that they have no such disposition. The sense of this responsibility is deepening every hour. Events, to which Dr Lefschild referred in our own country, both north and south, while they may shake to its foundation the professing church, will only purify, consolidate, and strengthen the true church—(Hear, hear). We are taught, most impressively taught, more than ever, not to place our confidence in man, or in the sons of men, even for those things which we have hitherto believed to be our birthright. And I believe the day is fast approaching when the missionary societies will be glad to assemble in numbers as large as the present, trusting to God for success to the work of missions. O! glorious day! when we shall be summoned from the country to mingle with you, not in speeches, but in prayers. O! that we had such assemblies as this; as patient, as eager, as attentive, to offer up our petitions to the God of the whole earth, for when the church is found upon her knees, Christ will extend his sceptre over men—(Cheers).

The resolution was then carried unanimously.

The Rev. J. CLARKE then rose to move—

"That this meeting has heard with sincere pleasure of the success of this society in Jamaica; it is greatly cheered and encouraged by the zeal and liberality of the mission churches in that island, which have now resolved to maintain the cause among them without pecuniary aid from the society, while they are largely contributing at the same time to send the Gospel to Africa. This meeting affectionately commends them to the care and blessing of the 'Great Shepherd,' assures them of its sympathy in all their trials and discouragements, and will rejoice to hear of their increasing spirituality and success."

I feel, he said, deeply impressed with a sense of the presence of the most high God, who is in the midst of us, in this assembly, looking into each of our hearts. We are assembled in this place, not to please ourselves, or merely to be interested in the speeches which are delivered, but to seek the glory of the God who made us, and the interests of that kingdom which shall one day cover the whole earth. I feel deeply solemnised, also, on the present occasion, by the feeling that it is the last opportunity which I shall have of addressing you in this noble edifice. I hope very soon to leave you, and the land of my birth, to go to the land of my adoption, to labour among the dark benighted children of Ham. Since my arrival in this country, it has been my privilege to visit many churches, to meet with a great number of Christian friends in different parts of Great Britain. I have received universal kindness. I have seen deep feelings expressed by conduct, which had taken possession of thousands of hearts. Great numbers are now, as you well know, offering their daily prayers to the throne of heavenly grace on behalf of Africa, the land for which I am bound. I wish on this occasion to engage this assembly to pray yet more fervently for the spread of the Gospel in this land of life. I wish this assembly to use their influence in the different spheres of labour in which they act, in order to induce others to pray to God to pour out his spirit upon the churches, to accompany his word with the divine blessing, that soon the nations may turn unto him. I am persuaded that I have been supported during the fourteen years that I have been engaged in missionary labour, in answer to the prayers of the church of Christ; and I have felt more than ever convinced of the importance of prayer since I last went with my respected and beloved colleague and fellow traveller, Dr Prince, to the benighted coast of Africa. There we were preserved amidst many dangers; there we were supported

under many trials; there we were delivered in the midst of many tribulations and dangers. God looked in mercy upon us; and he has restored us once more to you, with health unimpaired; and has put it into our hearts to go again to that region, to promote, I hope, the interests of his kingdom and the honour of his great name—(Cheers). The resolution refers to Jamaica—a land in which it was my privilege to labour for nearly ten years—and to the success which has there attended the preaching of the Gospel. I do rejoice in the success which has attended the preaching of the Gospel of Christ in every land and by every section of the Christian church. You are aware that very great numbers have been added to the church of the most high God by means of the preaching of Christ crucified, in Jamaica. The churches which have been formed in that land are walking onward in the way of God's commandments. We rejoice in that which the spirit of God has effected. We rejoice in that holy fruit which they bring forth, evincing, as it does, the sincerity of their profession, and the reality of the work of the Spirit. We rejoice in the evidence of their love to God, and their devotedness to the cause of the Divine Redeemer. They have come forward, now that slavery is destroyed, and said, "We thank you for that which you have done for us in years that are gone by; now we shall be able to assist our own pastors, to carry on the work of God amongst ourselves; and to render you help in sending the Gospel of the blessed God to dark parts of this island, to the dark islands of the West, and to the benighted continent of Africa." Not only are there many in Jamaica who are prepared to give of their substance to send the Gospel to their native land or the land of their fathers, but there are many who are prepared to say, "Here am I, send me." Some who have thus addressed us are present with us on this platform to-day—(Cheers). They have left the land of their birth, the land where their kindred dwell, they have left the home of their fathers, and are here thus far on their way to Africa. God, we believe, is raising up labourers in Africa itself—(Hear, hear). He has raised labourers already in connection with the Wesleyan Missionary Society in Western Africa; he has raised up labourers already in connection with the Church Missionary Society in that land, and has already converted to himself three persons in Fernando Po, who can read the word of God, and who, before we saw them, could write intelligently and interestingly. In this we have a token that God will soon prepare, in connection with the Baptist Missionary Society, labourers in Africa to carry on his work in that continent—(Cheers). We have, my friends, both a deeply-important and most interesting engagement in going to Africa, to visit the poor benighted inhabitants of the island of Fernando Po and the adjacent continent. I shall not occupy your time at present by entering into a lengthened detail of our journeying among the aboriginal inhabitants of Fernando Po or the adjacent continent of Africa. In Fernando Po we have visited thirty towns and several villages, and were almost, without exception, received with open arms and with warm affectionate hearts, as soon as the true object of our visit was made known. It is, however, a work of considerable difficulty to visit the inhabitants of this island. You are not to suppose that we have comfortable roads and convenient modes of conveyance to conduct us from one town to another through that beautiful and interesting land. There are only four towns which we can conveniently visit from the civilised town of Clarence, where we resided. If we intend to visit the towns in the more distant districts we must engage a canoe. We must proceed along by the coast until we reach the nearest landing-place. From that landing-place we must ascend the mountain-side to the height of from 2,000 to 3,000 feet, before we reach the first of the native towns. There we are able to collect about 300 or 400 of the clay-clad, uncivilized savages of the island. After having gained their confidence, we address them on the things belonging to their eternal peace; and when a new idea strikes their mind respecting the great God who made them, respecting his love in sending his son Jesus Christ into our world to die for sinners, respecting the immortality of the soul, the world to come, the resurrection of the body—when these ideas enter their mind for the first time, they are filled with astonishment and surprise; and oftentimes have I seen them clap their hands above their heads, and exclaim in their language, "Wonderful! wonderful! Astonishing! astonishing!" We never heard such things as these before. No white man ever took the trouble to come to our town and tell us of God, or of those things which you have told us until you came here." Having visited the towns in one district, we found it impossible to proceed by land to the next. There was usually lying between a deep ravine, caused by the mountain torrent. We had therefore to descend from the mountain to the sea; to re-embark in our little canoe, and to proceed along the coast, perhaps for an hour and a half to the next landing-place. Then we again proceeded up the mountain side to the towns in the district. Thus we proceeded over one half of that island, and visited several thousands of its inhabitants. It would, as I have already said, occupy too much of your time to enter into a detail of one of our journeys to visit those who were lying in darkness. I shall only inform you, therefore, that we visited in all thirty towns, and that in twenty-seven of them we met with the kindest reception that it was possible to meet with. In three towns they received us with doubts and fears, because their conscience accused them. They knew that they had been at war with their neighbours, and that they had been oppressing them, and having heard that in



former years a governor had lived at Clarence, and had sometimes interfered to decide quarrels which arose between the natives. They supposed that we were governors; that we were come to call them to account for their improper behaviour towards their countrymen. This was the simple reason why we were not kindly received at all the towns which we visited in this island. The way, however, my friends, is open, and we hope that many missionaries will soon be sent to labour there. We have twenty fine rivers, with towns at the mouth of each, to which we can go and make known the Gospel of the grace of God. There are thousands of the inhabitants to whom we can speak by means of the interpreters, whom we are able to obtain in the town of Clarence. We shall be able still to visit these towns; we shall be able to make known the Gospel to these benighted children of Africa. We shall thus be enabled, God assisting us, God answering the fervent prayers which you offer to his throne of grace, to make known the light of truth in a land which is overrun with darkness, with superstition, and with cruelty. I believe that the slave-trade is prevailing at the present time as fearfully as it has ever done at any previous period—(Hear, hear). I believe that where a man, heartless, cruel, and mercenary, can for £5 obtain a return of £80 or £85, as long as such a profit as this is to be made of the poor down-trodden slave the dreadful system will be continued. The only plan to put a stop to this fearful evil is to send missionaries. Let these missionaries penetrate as far as possible into the interior; let the light of Divine truth shine, and then these lions in Africa will be turned into lambs, and vultures into doves; then shall they rejoice in the love of the most High God, and then shall man see there, in the face of his fellow-man, not one disposed to steal, or slay, or to injure, but a man disposed to befriend him and to do good to his brother, to his kinsman according to the flesh—(Cheers). Let us all then do what we can for the interests of this kingdom of our Divine Redeemer. It is an honour to be employed in such a work as this; there are no sacrifices worthy the name which we are called upon to make to him when we are in the path of duty, and feel that his hand is leading and his arm is supporting us. Let us then go forth strong in the Lord, deeply sensible of our own unworthiness, clothed with humility, even saying "Not unto us, Oh! Lord, not unto us, but unto thy name be all the praise and all the glory"—(Cheers).

The Rev. J. P. MURSELL, in seconding the resolution, said:—If some men were asked to designate the glory of England, they would point to her armies, her wealth, and the extent of her dominions; others would be so unfashionable, and we among them, as rather to direct attention to her chapels, her schools, and her missions. The origin of the last of these was the date of a new era in the history of this country; they have conferred on her the lustre which neither powers, nor science, nor learning have been able to impart. Indeed, to overthrow or to transfer sceptres and thrones and crowns, and to subjugate kingdoms, or to diffuse even a knowledge of the arts and thoughts of Greece and Rome, were an idle and a trifling attempt, compared with the great and sublime design of converting the world, through the preaching of the cross. It is desirable that a cause so worthy and great in itself, so salutary in its results, whether immediate or incidental, should not be impeded in its progress. It is infinitely to be wished that every obstacle should be taken out of its way. We should all desire to see it advancing, carrying with it the ardour of youth into the maturity of age, and progressing from step to step amidst the admiration of the church and the world. Who does not wish it to continue? Who does not desire its progress, until from every island, and continent, and valley, and habitation of man observing its advance, the cry shall be heard, "How beautiful on the mountains are the feet of them that bring glad tidings of peace"—(Cheers). There is no danger to Christian missions at all from without—(hear, hear); we have no reason whatever to apprehend any mischief springing from the common enemy of God and man, springing from the world, or from the spirit of the world—(Hear, hear). It was surrounded and attended by almost insuperable obstacles at the onset, but it just trampled them beneath its feet and walked on—(Cheers). We had in those days a man whose name was Andrew Fuller, who had an Atlean shoulder, a mighty arm, and a most capacious mind; he just uttered his voice, and the people were silent. The cause of missions advanced, and has been progressing ever since, increasing in strength, I believe, with each successive year. We have no reason now (for no fresh arguments have been advanced) to find out wherefore we should not attempt to do good; we have not now to be apprehensive of any sort of difficulty arising from the avowed enemies of Christian missions—they will still go on, however high the mountain, however deep its roots, that stands in their way, simply saying, "Who art thou, oh mountain? before Zerrubabel thou shalt become a plain." I have no doubt whatever, no apprehension at all on my mind as to the final success of the glorious progress of Christian missions. It is, therefore, the more to be desired that we should have nothing like opposition springing out of any divisions at home—(Cheers). It is unspeakably to be wished, and should be the desire of every good man that, within the bosom of the church, amidst the friends of Christian missions, there should be good-fellowship and harmony. I have heard (and I shall refer to it very briefly), and read with very great regret, some of the differences which have occurred recently in the Western Islands—the little impediments which have been thrown in the way of the Baptist Missionary Society, by some who are en-

gaged in the same great and blessed cause. I do hope, and I believe, that those differences must subside. I cannot think that the brethren will be able to go on quarrelling with one another, when they have to preach the Gospel, one and all, in their several chapels, which proclaims "peace on earth, and good-will to men." I do not think that the differences to which I am alluding, that the spirit which I so greatly lament, is participated in by the great body of Independents in this country—(Cheers). I believe that there are thousands among them, and I said so to Dr Leifchild as he retired, and who, I begged, would stop, for I meant to give him a scolding (laughter), and to which he replied, very kindly, "Do it, for we richly deserve it." My impression is that the great body of our brethren at home—I am sure it is so in the country—for we there walk hand in hand and heart with heart, and love each other, whether water be applied to the head or to the feet—I am persuaded that the great body do not sympathise with those attacks—(Cheers). And yet it is passing strange that these allusions, and references, and assaults, should have gained the sanction of the periodicals of that great body. How are we to judge of the intention of a community or society but through their public organs?—(Hear, hear.) But I am sure that the great portion of the Independent community do not approve of the noise those organs have lately been making—(Laughter and cheers). I think it is still further strange that when replies have been given, after the strictest scrutiny into the allegations that were brought, those charges are reiterated, without any reference to the replies—(Hear, hear). I do not know the conductors of the Evangelical or Congregational Magazines, and therefore I cannot be personal. I have the utmost respect for the body to which I allude, but I cannot understand why they should scold us, and lash us, and almost kick us out of doors, and yet say, "We are very sorry; we think you have done great good, and wish you success with all our hearts"—(Laughter and cheers). However, I cannot recur to the replies which I have had the pleasure of reading in the "Baptist Magazine," without pronouncing a little eulogy on them. I have not read anything that has delighted me more than a paper that appeared in the number for last month, written by whom I cannot tell, but I respect the man, whoever he is, who could write with such firmness, combined with such urbanity, and such a Christian spirit. If the committee of the Baptist Society always adopt this course, there will be a moral power arising from their replies that will silence the most malicious of their foes. I have not heard a word of recrimination or accusation; nor are we disposed now, as Baptists, to recriminate or to calumniate in return. "Grace be with all them who love our Lord Jesus Christ in sincerity"—(Cheers). And as to the Baptist missionaries in the West, they need no shield of ours thrown over them—(Cheers). They require nothing to be said by us in defence of their high claims to Christian confidence. I believe that they deserve it, as much as any class of men that ever sought the good of a people sitting in darkness and in the region of the shadow of death—(Cheers). I had the pleasure of knowing Mr Burchell, Mr Tinson, and my brother Phillips, many years ago. Two of us were students together in the Bristol institution, our hearts were then blended, and they have never separated since. We know them then to be Christian men—men of high integrity, of holy intention and solicitude—men admirably adapted for the work to which they were about to devote themselves. They have gone abroad and effected, under that God from whom proceeds every good and perfect gift, a work that has filled the church with astonishment, and the world with dismay—(Cheers). These men are not now, surely, to call for or require at our hands a defence. Men who not only have preached the Gospel till the islands of the Western Sea are gladdened with the smiles and the presence of the great God and Father of us all, but who, with undaunted brow and outstretched arm, have hurled the monster slavery from his throne, have undermined the foundation of the citadel and fortress of the enemy, amid the curses of the oppressor and the thanksgiving of the oppressed—(Cheers). Such men as these we will not disgrace by attempting to eulogize. Their names are written on the page of history, and on the hearts of the great and good, and will be sounded throughout successive generations—(Cheers). But these, surely, are not the times for us to be disunited! When the Catholics, under the direction of a great neighbouring power, are attempting to destroy the missions planted among the beautiful islands of the Southern Sea; when before the waters that lash their shores are scarcely free from the tint of the blood of the lamented and martyred Williams, they project the design—whether they will accomplish it or not, remains to be seen—of dismissing the missionaries of the cross from these realms; when at home, under the guise of great concern for Protestantism, men are about to deck us in nobody knows what fine clothing, and send us back with a silver cord about the neck, to the foot of the Pope, that we may have the honour of kissing his holiness's toe—(loud cheers); when persons in high places, for whose authority I believe we entertain a deep respect and regard, are seeking to invade our very sanctuary, and enact and apply a law which will do more to subvert the civil and religious liberties of this country than any act passed within the last 100 years. This is not the time for us, one moment, to show a divided front. All depends on the union of dissenters at this hour; if the late attempts made on us should but awaken our sympathies and arouse us from our apathy; if dissenters will but just get up, and stand upright again, as they used to do, for they have gone rather limping lately—(laughter); if they will but

revise their thoughts and review their position; if they will but look at the signs of the times and observe their duty, and do it, then no artificer shall be able to fasten around them the chains that are being forged, but we will snap them and hurl them with indignation at our feet—(Loud cheers.) Oh! this Education Bill—excuse this allusion—(cheers)—for it is so exceedingly audacious—it is so exceedingly invasive of our rights—so exceedingly insulting to us all, and so subversive of our liberties, that there is no place too sacred for allusions to be made to it—(Hear). However, this Education Bill we must not have—(Deafening cheers). Should that bill be carried into law, oh! that the dissenters of this country may so far distinguish between law and equity, between justice and imposition, that they may demand justice or else withhold taxation—(Immense cheers). There is a close connexion between the progress of liberty at home, and the advancement of our missions abroad. Be assured if we suffer the cause to deteriorate, or the principles we maintain to deteriorate in interest, there is not an island in the ocean, not a people of the habitable globe but will be influenced by it. The spiritual interests of the world through the church, and that church signally identified with the progress of liberty in this country, are wrought up in the nature of the case with the progress of justice and equity in the ordinary affairs of men; and we must take care that we do not call upon us the disapprobation of rebuking millions in every part of the civilised world, especially in the spheres of our missions; that we are not regarded as pusillanimous by our children; that they shall not forget to mention the name of their fathers, and that we are not held up to the scorn of the world by the sacrifice of the great principles for which our fathers bled, and for which we ought to be ready, if necessary, to bleed too—(Applause). If any apology be needed for such allusions as these, you, Sir, have it, and this meeting has it, in a heart planted by the god of nature in this breast, that beats high in the sacred cause of freedom, and which would rather pour out its warmest blood as a libation than betray those great interests into the hands of its inveterate foes—(Cheers). The interests of missions at home require that we should be firm at this crisis. There are dwelling in the streets and alleys of our large manufacturing towns, and in our agricultural districts, thousands of reading, thinking, and observing men; they look to the dissenters at this moment, and to those with whom we are identified, wondering how we shall proceed, and what we shall do; and we ought to embody the prayer of millions of the starving people of this country, who are beseeching them by all that is sacred to take care that in their conduct they sacrifice no principle they hold dear, and by the application of which their wants may be relieved—(Loud cheers). Moreover, there are many men in our larger manufacturing districts, with which I am more immediately conversant, who are growing sullen and impious, and are becoming atheistic. Men are arguing in this way: if you parsons, who profess to desire the progress of religion, and meet in large assemblies in towns here and in the metropolis, and offer prayer to God for the nation, and deliver your sermons and pronounce your speeches—if you will suffer us to perish while you have it in your power to help us by legislative and constitutional means, where is the evidence of your Christianity? They turn away from their attachment to the great cause of religion to which we are espoused just in proportion as we turn away from their application to us for the advocacy of the great principles of justice while we profess the Christian name. However, it is our duty in these times to combine all our virtues to endeavour to exhibit these in our character, and commend them by our conduct and deportment. I beseech this assembly to study the great and blessed model presented to them in the pages of revelation—I mean that of our great and divine Redeemer himself, who, while he sympathised profoundly and primarily with the spiritual interests of men, yet met their temporal necessities, and shed tears occasionally over them—who, while he was pleased to break bread to necessitous thousands, and to heal the sick child of the poor centurion, and advance with weeping and prayer to the grave of Lazarus, stood pointing to the realms of light, and leading the way to that world where neither want, nor sickness, nor death shall ever come—(Cheers). By the combination of these two, and the study of this great model, and endeavouring to imitate his virtues, we shall commend our religion to the enemies as well as the friends of Christianity, and infidelity will retire abashed before us. We shall not have one shaft thrown but what will be blunted as it falls, and the cry will soon be heard from every land and from every country, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever"—(Cheers). I pray you, on behalf of the people at home, do justice in every department, with love carry out the principle of equity in all your procedure, and then, by so doing, you will recommend that religion which consists in righteousness, and peace, and joy, in the Holy Ghost—(Cheers). With these remarks I have great pleasure in seconding a resolution which requires that I should refer for a moment to my brethren behind me. Who can see our friend Clarke, probably appearing before us for the last time, and telling us to pray for the people among whom he is going to labour, without resolving to enter our closets and pray to our Father, who seeth in secret, "Thy kingdom come?" Who can see this friend from Africa, this sable son, without praying that the blessing of God may rest upon the nation he represents, and that his mission may be attended by the sanction of the great head of the church? I seem to see at this moment about his swarthy person the



swarthy children of the swarthy sons of Africa, and all gathering and wondering how it is that a man of their own colour and pretensions should be able to tell them of the sublimity of that religion of which they previously had never heard. I seem to see them taking him by the skirt of his coat and saying, we will go with you for we see that God is with you—(Cheers). Nor can I retire without breathing a desire for the speedy restoration to health of one of the most useful missionaries in the Western Islands, my friend Mr Philippo—(Cheers). Soon may he return (which I know he longs to do) to Spanish Town, and, with the amiable Jinson, the energetic and powerful Knibb, the indefatigable and excellent Burchell, carry on that great work which has been commenced; and may he and the brethren of the London Missionary Wesleyan Societies meet in fellowship and kindly interchange, and, bending at one common footstool, say, "We will give thee no rest until thou make Jerusalem a praise in the earth"—(Loud cheers). "I wish you," said the reverend gentleman, turning to the missionaries, in the name of this assembly, my esteemed and beloved friends, the blessing of Him whom we unitedly revere and love. Though we may never see some of you again we shall hear of you; we will recollect you, and will wish you God speed. We will plead your cause when you are far away, and will unite in fervent supplication to God that speedily Ethiopia, as well as other countries, may not only stretch out her hands to God, but enjoy the fellowship of heaven, her sons be reclaimed from blindness and superstition; and become followers of the Lamb whithersoever he goeth—(Cheers). The reverend gentleman then concluded by stating that indisposition prevented Mr Philippo from addressing the audience; but he was about to publish a work on the present and past state of Jamaica, which he (Mr M.) trusted would be extensively read. He then sat down amid loud and long-continued cheers.

The resolution was put and carried unanimously.

The Rev. C. ELVEN rose to move,

"That the cordial thanks of the Society are due, and are hereby presented to William Brodie Gurney, Esq., the treasurer, Rev. Joseph Angus, secretary, Rev. Joshua Russell, honorary secretary of the Jubilee sub-committee, to the auditors and committee, for the services they have severally rendered to the Society during the past year; and that the following be the officers and committee for the year ensuing:—[Names read.]

I have pleasure, he said, in moving this resolution, because, as far as I am concerned, I am sure we have the utmost confidence in the committee. I have never heard a breath to the contrary. I am sure that the secretaries and committee deserve an expression of our gratitude, when we consider the extraordinary press of business which during the past year has devolved upon them, in connexion with the Jubilee arrangements. Allow me to say that I do not sympathise with the fears of those who regard the Jubilee movement as a mere effervescence; I think it is the bubbling up of a fountain, deep as the everlasting covenant, strong as the omnipotence of Deity, and perpetual as the throne of God. Our motto therefore must be, "Onward"—(Cheers).

HENRY KELSALL, Esq., of Rochdale, in seconding the resolution, also bore testimony to the confidence reposed in Lancashire in the officers and committee of the Society.

The resolution was then put and agreed to.

W. B. GURNEY, Esq., rose and said:—The resolution which I have been requested to move relates to business, and therefore I do not intend to enter upon those topics which have engaged your attention to-day. Reference has been made in the report to certain modifications of the constitution of the Society. The subject has received the anxious attention of the committee, and they are now prepared with a resolution upon it. It has reference to the mode of the election of the committee, and also to the objects of the Society; they have, in fact, since the origin of the Society, been somewhat inconsistent: while the constitution has confined its operations to the heathen, we have had chapels and various institutions for Europeans in the settlements where our stations have been placed; but, by rendering the constitution more general, we shall be enabled to include objects which were in some degree before precluded. Reference was also made in the report to the Baptist Colonial Missionary Society. It has been felt that our institutions were multiplied to an extent by no means desirable, and that it would be much better to include the colonial with the foreign mission—(Cheers). The income of the Colonial Missionary Society was only about £250 per annum, and I believe that it is the intention of those who before subscribed to it to increase their contributions to this institution, so that the alteration has not arisen from any parsimonious feeling. Mr Gurney then proposed a resolution embodying those alterations. In consequence, he continued, of the suggestion of Mr Thompson, who has taken great pains to establish missionary associations among Sunday-schools and young persons, the thought had been impressed on the minds of many that much might be done by juvenile associations. I advert with some interest to this question, because I have taken considerable pains in the formation of such associations. I have attended many, and have never returned without feeling a great degree of satisfaction. The addresses delivered at them have in some cases been useful to the souls of the children assembled, and they have since become members of the church. I recommend this object to the attention of the audience; for I am well persuaded that a great deal may be done by interesting Sunday-schools in the cause of missions—(Cheers).

The Rev. Dr MURCH briefly seconded the resolution, which was put and agreed to.

The Rev. Dr STANE then concluded the meeting by prayer.

#### ADJOURNED MEETING.

It was resolved by the committee that an adjourned meeting of the Society should be held in the evening, at Finsbury Chapel.

The attendance was very numerous, and the interest excited not less than that displayed in the morning. The chair was taken by Charles Hindley, Esq., M.P.

The services having commenced by prayer and singing,

The CHAIRMAN rose and said: I did not consent to take the chair this evening on the supposition that I could, by any countenance of my own, as a humble member of the House of Commons, render you any assistance, but because I was anxious to participate in the pleasure of hearing reported the success of the missionary enterprise. I do not belong to the same missionary body with yourselves, but I sympathise with you in the joy you derive from your success; I belong to a very small constellation in the heavens, but I delight to see a larger one, and to look at stars of the first order in the various missionary bodies. The members of other churches and other missionary societies should all rejoice together, and pray that this attempt to evangelize the heathen may be soon successful—(Cheers). The benefit to be derived from missionary enterprise, even in a political point of view, I esteem very great; but it would be an unworthy motive for us to spread the Gospel, merely because it has the promise of the life that now is. I have, however, not the least doubt that the result of missionary exertion on our part would tend to promote the political as well as the spiritual prosperity of Great Britain—(Cheers). Look at the recent events in China. We had a war there which seemed not to be a small one, and of which some of those acquainted with business prophesied that it would be eternal. Through the blessing of God, however, it has been brought to a termination, and who were the instruments of conducting the negotiations? Two missionaries—(Cheers). What would have been the effect of two individuals in distant countries having a disposition rather to enrage the nations against each other, than to promote the gospel of peace—(Hear, hear). But the very fact of missionaries being interpreters was the great safeguard and the guarantee that no mistake should arise, no insult should be given—that every attempt should be made, as far as it was possible, to convey ideas through a different language, to bring the different parties together—(Cheers). I consider that, for the peaceable termination of hostilities there, we are mainly indebted to the missionary work. You will perhaps allow me to state, on this occasion, that I presented, with great pleasure, a petition to the House of Commons respecting India. In presenting petitions we are not allowed to speak long. I took occasion, however, to state the leading facts, as to the utility of the Baptist missionaries in Hindostan. Every one acquainted with the missionary world knows well what your society has been doing for a long period; but I am extremely sorry to say that the generality of the members of the House of Commons are not so well informed—(Hear, hear). They have other topics which they consider more interesting, and which engross their attention. I therefore thought it right to direct their notice to a matter of so much importance—(Loud cheers).

The Rev. J. ANGUS then read several parts of the report which had been omitted in the morning, but of which we have given an abstract above.

The Rev. W. HAMILTON (of the National Scotch Church, Regent-square) moved—

"That this meeting reviews, with holy joy, the progress of the missionary cause, through the agency of the Baptist Missionary Society, during the last fifty years. Among the signs of its progress that call for special acknowledgment is the contribution of upwards of £53,000 (including the regular income) in the fiftieth year of its labours; a sum which has been raised at a season of general and unprecedented commercial depression. Deeply sensible that all the glorious results of an agency so feeble and imperfect must be attributed to that Saviour whose special presence is promised to his teaching church, this meeting would gratefully ascribe to Him the honour and praise."

I exceedingly regret, he said, that I did not hear all the report, the conclusion of which was to me so interesting. It would have supplied me with materials for illustrating this resolution. The reason, however, why I was deprived of that pleasure was this, I was detained at a meeting of our Indian Missionary Society, and I would advert to this circumstance in order to say that, though there be such a variety of missionary societies among evangelical communities, yet I do not know of any rival institution—(cheers)—of any at least that ought to be rivals. My impression is, that there is field enough for all and more than that, that God calls for all—(Hear, hear). Every one who has looked at the working of an intricate piece of mechanism must have been struck with the multitude of contrary movements. He would see a piston-rod descending and another rising. He would see that pinnion and that wheel working directly in the teeth of one another, and if he only looked at the mechanism, his uninitiated eye might be greatly perplexed to account for it, and he would wonder wherefore all this loss of power—this expenditure of self-contradictory effort. Yet while he is gazing in unaccountable surprise upon the machinery itself, the of vessel which he is on board is speeding its calm and tideless way—(Cheers). And even so when we look at the diversities of denominations, at the multitude of communities into which the true Church of God is broken up; if we only look at it with the eye of man, we may wonder at the contrariety, at the opposition, at the cross-working that obtains between them. That may be because we look too near. He who knows the end from the beginning perhaps designed and planned it all. To make my meaning a little

more palpable, I would just say that my own conviction, from intercourse with different communions, is that the difference between them is more one of temperament than of faith—(Hear, hear). They hold one head, and are actuated by one spirit. Their difference does not lie in the vital truths they maintain, but in the temperament, the style, and the spirit of the respective bodies; and just as there is a difference between them, so there are wide diversities among those heathen whom it is their work to evangelize. There are some Christian communities of a remarkably solemn temperament; others, again, are distinguished for their cheerfulness and joyfulness; some are grave and others sprightly; there are some who are very much matter-of-fact and prosaic in their proceedings, there are others who have more emotion and sentiment. I have said that just as it is with Christian communities at home, so it is with heathen communities abroad. There are some whose national temperament is grave and solemn; others, again, whose national temperament is high and jocund—(Cheers). In the communities at home there are the ladies adapted to work among and to evangelize the heathen. To carry this still further, the missionaries, who represent the different churches, carry with them the distinguishing qualities of the religion of that peculiar community; they represent its style and temperament, its attainments, its prevailing tastes and tendencies. With these they go abroad, and abroad God finds work for all. For example, there are our Wesleyan neighbours—the temperament of their Christianity is of a peculiarly hearty, cheerful, thankful, psalm-singing description—(Cheers). They go amongst the negroes in Africa and in the West Indies; and amongst those sons of earth—those merry grasshoppers, as the old Athenians were wont to call themselves—they find a temperature the exact similitude of their own. The negro cannot have too much psalmody and it cannot be of too blithe and sprightly a kind. The Wesleyan is the missionary for him. Then, again, there are the missionaries of our church; I have sometimes wondered what was the quality in which they most abounded—(Cheers). Perhaps the meeting will think that their eminence is of a very equivocal description, when I say that the character of the Scotch mind is abstract, metaphysical. As a nation, if there be anything to which we can lay claim beyond our neighbours, I should say it was abstract investigation, a turn for the metaphysics and for philosophy. The very thing that makes us so dry as a nation—(laughter and cheers), that makes us so wearisomely controversial, so pugnacious and combative, is the very thing that fits us as missionaries for particular lands. It may be known to some of our friends that, at this moment, we have a mission in a state of some efficiency in the three presidencies of India. The missionaries there are men who, in their college days, were remarkable for their logical talent, and their turn for mathematical investigation. The Hindoos are fond of mathematics. The religion of Brahma is just a system of wild, monstrous metaphysical philosophy. I was this day reading an Essay on the System of Spinoza and Kant, written by Hindoo youths, in refutation of what was erroneous in them. And in refuting Kant and Spinoza they were refuting the religion of Brahma. When I find a man unintelligible in consequence of his metaphysics at home, I am clear for making a Hindoo missionary of him—(Laughter and cheers). Send him out to the Parsees and Hindoos, to contend with the five philosophies of the seven heavens, and other transcendental of that uncouth creed. And just so I would say to our friends of the Church of England, who pride themselves on their reason and their classic attainments. Let them go and be missionaries at Greece, and if they please to Italy, and let them make Protestants at Rome—(Immense cheering). Let them gratify their love of the Gospel; let them gratify their antiquity amid the olive-clad ruins of Athens—amid the columns of the Coliseum at Rome; and as before them Paul preached there, let them preach what Paul preached—(Cheers). Coming from these to our own Society, I believe it would be objected that you have not a regular ministry, that you have not a college-bred ministry—not an authentic, lineal, college-bred clergy for your missionaries. I grant it—I grant more than that; that you are guilty of singling out your missionaries from a race of men from which the Lord Jesus himself selected his—(Cheers). I believe you are guilty of the crime of occasionally employing craftsmen and artificers to preach the faith that was once preached by fishermen and tent-makers of Galilee. And even here I see the over-ruling wisdom, the all-perceiving forethought of Him who knows the end from the beginning. Had our Scotch metaphysicians, as the academic clergy of England, gone out to labour where some of these artisan-missionaries have gone, they would have there but little sped. When I think that in some places the point of the wedge was first insinuated by a little mechanical skill; when I think that the missionary, by dint of a little common sense, or by knowing some of the refinements of civilization, and having a hand which can exemplify what the head understands—by teaching the natives how to make their houses more comfortable and their industry more effectual; when I think how, by means of this, he first found favour amongst them, and predisposed them to listen to his future instructions, I see the wisdom of God in employing you and similar societies in the great work of evangelization, and your wisdom in employing men who have talents to unite these two things. Now, the grand conclusion to which I arrive is this—that all things are working together for the accomplishment of God's great purpose—(Hear, hear). His great purpose is the world's conversion to Christ. The churches at home are manifold; they have been



kept asunder by their denominational distinctions, and have laid, I will not say undue stress upon them, because they are important; but they have kept wide asunder; and an impartial spectator, a simple-hearted Christian looking on, and always seeing them tugging at each other—seeing this piston rising and that going down, that pinion working in the teeth of that larger wheel—all these movements, apparently so cross and counter—looking too near with man's eyes, might be induced to wonder wherefore is it that he hath made his church in vain—wherefore is it that it is thus divided, thus broken up, thus at war. It is not till we look up to a higher standing-point that we perceive that all these antagonist forces, and these separate portions of the machine are just working together for the grand ultimatum; and that, while men were looking, perhaps, and scoffing at the machinery, the vessel was speeding on its way, and hastening to its grand destination—(Loud cheers). I would, as one who is a well-wisher to this honoured Society—as one that has read with affectionate interest, and he trusts with some profit, the memoirs of its honoured founders—as one who has sat and learned a lesson at the feet of Fuller and other worthies that so prayerfully set it going at first, congratulate you on the great success with which God has kindly endowed the mission, and the tokens for good displayed in the interest of your people at home. I feel that the sum so lately raised, those large contributions to your missionary cause, will be blessed more than its own amount, just because it is an effort. I feel that it may have cost self-denial in some quarters to raise it, and that it will, therefore, be doubly blessed—(Hear, hear). I feel that our contributions often return void, just because there is no effort in the movement; and what is given without an effort is usually given without prayer—(Hear, hear). I believe that there has been a special return for these special efforts. It is a general principle in missionary proceedings, and one to which we are not yet sufficiently alive, that there is a proportion which holds between the piety at home and the prosperity abroad. We are apt to think that if only the missionary be zealous, that if we are only able to pay, and send out a sufficient number of devoted agents, no fear for the cause. But as water cannot rise higher than its own source, as water and other fluids keep their own level, so I believe the success of your missions abroad will be an index to your prayerfulness and piety at home—(Hear, hear). In order to great events abroad, there must be eminent holiness at home; and if anything human accounts for the surprising success of early evangelistic efforts, it is the fact that not only did the missionaries, the Pauls and the Peters of those days, go round the world with a quenchless zeal, but those that sent them out, those weeping friends who saw them to the ship, were making efforts in parting with their ministers; and the family which was left at home secured an amount of prayerfulness, which is the missionaries' best encouragement—(Cheers). I will not detain you longer. I esteem it a privilege, as a member of another communion, to have been so kindly received in the midst of you—(Cheers).

The Rev. R. A. PHILIP, in seconding the resolution, said: About forty years ago I held an official appointment in the Baptist Missionary Society, which, although it was never conferred on me at headquarters, was nevertheless bestowed by the founders of this institution—the venerable Fuller, Ryland, and Sutcliffe—(Hear, hear). Although my office had no salary attached to it, yet it was no sinecure—(Laughter). The duties were twofold. I had to guide those venerable men through the city of Aberdeen to the houses of those who were favourable to the cause of missions. That, however, was the easiest part of my office; for my next duty was to go to the suburbs of the city, and make it known to the members of the Kirk of Scotland, where they were to preach on the Sabbath. I feel that it was one among the many unspeakable obligations that I owe to Dr Philip, that he commended me to their confidence as one of their agents in Aberdeen—(Cheers). But, seriously, I owe more than I can ever repay for the benediction of those venerable men. I can feel at this moment as if their hands were on my head, as they laid them on it at the last interview I had with them in Scotland, when they blessed me in the name of the Lord, and expressed a wish that God would find some work for me at a future day in his vineyard. I thus, in a most emphatic sense, feel myself to be a child of the Baptist Missionary Society, and I trust that I shall continue to live in the same good faith and fellowship with you that I have hitherto done. There are many irresistible reasons why I should love this society and co-operate with it; one is the successive tokens of the Divine approbation which it has received. Did I know nothing of its Indian history—nothing whatever of its Serampore translations—its success in Jamaica alone would have been sufficient to win and retain my attachment to it—(Cheers). I do not consider myself ignorant of the history of missions. I have in a great measure made it my study, and I know of nothing in the history of modern missions at all to be compared with the results of your efforts in Jamaica; they are altogether unparalleled, and to me they are all but miraculous—(Hear, hear). Were every word that has been written and said against your missionaries there true to the very letter, I should still maintain that no Church of Christ can show such tokens of the Divine presence and of the Divine approbation. If God could only say, "I have left 7,000 in Jamaica that have not bowed the knee to Baal," it would become every Christian to cover his face with a mantle to many a thing that has been said, and to wonder and adore at what God has done—(Hear, hear). How any man with the spirit of either Elijah or Elisha can look at the triumphs of the Gospel there, and not see that God is preparing a chariot of fire and horses of fire

for the evangelization of Africa, through the medium of your society, I cannot understand, even with all my Scotch metaphysics in my head—(Cheers). How any man can waste his time in weighing the chaff instead of the corn—(cheers)—of the Jamaica harvest, is a mystery which I do not wish to understand, although my head is one bump of curiosity—(Laughter and cheers). I do not know a field that was ever yet sown with Christianity in which there was not chaff to be found; but I am not told that any man has a right to take the fan in his own hand out of the hands of Christ. Much, therefore, as I feel interested, and not only so, but absorbed in China, I cannot but look with the most intense interest at the success of your mission in Jamaica. I see there a new proof that the set time to favour Africa is coming—(Hear, hear). I feel that God has placed you in that position as a society, in reference to Africa, that you must be evangelistically disgraced if you are not the great evangelizers of that country. I think I can show historical proof of the infinite importance of the measure you are taking in the formation of a college for Africa. I fondly hope that there will be Cyprians rise up in that college, with all his fervour, without his mysticism. I anticipate many Augustines rising up in the church, with all the Augustine reverence for the sovereignty of grace, and a great deal more than his Gospel expansion of Christian charity. I believe that sovereignty is as likely to take a wide sweep as a narrow one. I know no law in the one case but what would be found applying to the other—(Cheers). When we look back to the history of the few African theologians whom we know, it furnishes a solemn lesson to those about to turn their attention to the evangelization of that country. The first thing we must think of is, that the missionaries are men of holy character, so that, if they are called to suffer, it may be said, "The white lilies of their purity were as perfect as the red roses of their martyrdom"—(Cheers). When we look at history and see the extravagances of the African mind, and what the church in northern Africa came to, it is impossible not to see that God is devolving upon you one of the most solemn responsibilities that has rested on the church for the last one thousand years. You are the first in the work, and allow me to say that I have offered many a fervent prayer in secret, that God would enable you to form such an institution there as might command the confidence of all his churches; and you will thus awaken sympathies on behalf of Africa greater even than your Serampore translations—(Cheers).

The resolution was then put and agreed to.

The Rev. J. MERRICK (from Jamaica) rose to move—

"That impressed with the importance and necessity of a native agency for extending the Gospel, especially in countries where the climate is unfavourable to the health of Europeans, this meeting cordially approves of the encouragement given by the committee to the training of native agents in India and Ceylon; in Honduras and the Bahama Islands; and especially in Jamaica, whence teachers of African descent are about to carry into the land of their fathers that Gospel which contains the seeds of civilization and social happiness, and the still more precious blessings of eternal life."

The statements contained in the resolution cannot but commend themselves to your judgment and your heart. I have not been very long engaged in missionary work, but I have always thought, that if the grand object of missionary societies is ever to be attained—if the Gospel is ever to be preached to every creature—if the kingdoms of this world are ever to become the kingdoms of our Lord and of his Son Jesus Christ—then a native agency must be educated in every land, to proclaim to their kinsmen according to the flesh the unsearchable riches of Christ. It is remarkable that the children of this world have in their generation proved themselves, in this matter, wiser than the children of light. In Africa the Government have long since had their native armies—African troops. In the West Indies, also, there have been native troops. But teachers are to be trained in the East and West Indies, and I trust at all our missionary stations, who will be able to proclaim the truth as it is in Jesus. The resolution, however, refers to Africa, and it is impossible for me to think of that country, or to speak of it, except with feelings of no ordinary kind. The name of Africa touches a string that vibrates through my inmost soul, being an African by descent; and I am proud to own the relationship—(Cheers). Witnessing, as I have frequently done, the wrongs inflicted on my fellow countrymen in the island of Jamaica, where I was born; knowing, as I do, the morally and spiritually degraded condition of Africa at the present time, it is impossible for me to think of that country without earnestly desiring that the Gospel which contains glad tidings of great joy may be spread through the length and breadth of that land. It is pleasing to know that the propagation of the Gospel is not only engaging attention in this country, but in America. The eye of the church seems directed with intense anxiety to the continent of Africa; and passing events tell us in language too plain to be misunderstood, that the time to favour that country is fast approaching—(Hear, hear). The signs of the times tell us that the gracious purposes of God respecting that land will soon be fully accomplished; would to God that the time may soon come when many will go out, not connected with any society, but, like the Apostle Paul, taking their lives in their hands, and resolving in the strength of Christ, never to rest till their fellow-men shall have heard the Gospel which is able to make them wise unto salvation through faith which is in Christ Jesus! Another favourable sign of the times is that the churches in this country are roused and stirred up to the subject of African missions. I have had the honour and pleasure of visiting many churches since my arrival in this highly-favoured land, and it is exceedingly pleasing to observe the

zeal which they manifest towards Africa. Indeed they begin to see that the Gospel of Christ is the only antidote for the evils of that country. They have taken up the matter with such a spirit as plainly tells us that the great God is with them, blessing them, and urging them forward. The world has long since endeavoured to heal the maladies of Africa, but all in vain. It has sent its missionaries to Africa; Park, the Landers, Clapperton, Denman, and a host of other travellers have penetrated the wilds of that country. An expedition has since then been fitted out, at a cost of £50,000, which proceeded to Africa for the purpose of civilizing her; but that, too, unfortunately failed. The world seems now retiring from the contest disheartened; they seem to be inclined to give up all hopes of civilizing my father-land. Let the church of Christ advance; let it go forward; let it march into the very heart of Africa, and plant the blood-stained banner of the cross on the Senegal and the Niger—(cheers), resolved to give themselves no rest till the Most High shall pour out his blessing. Another favourable sign of the times is the recent visit of my brethren, Clarke and Prince, to Western Africa. This mission had its origin in the minds of the people of Jamaica. The very night that liberty was proclaimed in that land—the night that the yoke was broken from their necks, that their shackles were snapped asunder—they resorted to the House of God to bless him for temporal liberty; and that very night fully resolved that Africa, their father-land, should be blessed with the Gospel—(Hear, hear, and loud cheers). In accordance with their desires, our brother Knibb came to England, and laid the matter before our committee; the African mission was taken up, and Clarke and Prince were requested to go on an exploratory voyage. They did go, and God went with them. They settled in the little island of Fernando Po, and there preached the Gospel from day to day, and from house to house, and before they left they had the happiness of planting in the island, for the first time, a little Gospel church; and from recent communications received from Mr Sturgeon, who labours there, we learn that the church is walking in unity and peace—(Cheers). Our brethren, after looking at the field, have returned to England; they have laid their report before the British public, and the burden of their song is "the way is open, send forth labourers into the vineyard." Not only do we require labourers for Jamaica, but ardent labourers for Africa in a very short time. The work to be performed cannot be accomplished by the brethren from Jamaica. We shall have a mighty work to perform in the translation of the Scriptures, and we shall require the friends of England to come and assist us. Some of the brethren already long to labour in Africa, and, if they die there in the contest, let them remember that the Christian conquers when he falls—(Cheers).

The Rev. ALEXANDER FULLER (a man of colour from Jamaica, and about to join the mission in Africa), on seconding the resolution, said—This, I dare say, is the last time I shall address you. You are aware that I have been in this country for many months, and I now expect to sail very shortly for Fernando Po. My friends in Jamaica, whom I may call my parents, freely gave me up to go to Africa, and that for two reasons; first, because the blessings that I enjoyed from a knowledge of the Scriptures I ought to seek to communicate to others; and, secondly, because I am a descendant of Africa. I feel that it is my bounden duty to go willingly, and cheerfully, and determinately, and to do that which is in my heart—(Cheers). Those who have given me up for Africa feel that they have more to do yet—that they have to contribute to the cause; and they have resolved that as long as health and strength continue they will labour and work to assist in furnishing the pecuniary means for the evangelization of Africa—(Cheers). Let me entreat you to pour out your prayers for our success, remembering that God has a work to do, and that it must be done. There cannot be a moment's doubt as to the removal of every difficulty that now stands in the way—(Cheers).

The resolution was then put and agreed to.

The following resolution was then moved and seconded, and carried unanimously:—

"That the alteration of the constitution of the Society, which enables the committee to include the British colonies and all foreign parts within the field of its operations, makes it more than ever incumbent upon the friends of the Redeemer to aid this cause."

A vote of thanks having been passed to the Chairman, and acknowledged by him, the Rev. S. GREEN pronounced the benediction, and the meeting separated.

#### BAPTIST UNION.

The annual public meeting of this body was held at New Park-street Chapel, Southwark, on Friday evening, April 28. The Rev. Dr GODWIN, of Oxford (chairman of the union for the session), presided, and the usual array of Baptist ministers and other gentlemen presented itself on the platform. The meeting was thinly attended, the weather being wet and discouraging.

The service commenced by singing the 133rd Psalm, and prayer, by the Rev. T. MORRIS, of Portsea. The chairman then opened the business by a few general remarks, and called upon

The Rev. J. H. HINTON, one of the secretaries, to address the meeting. Mr Hinton said, that one object of the Union was to obtain, from year to year, statistical information concerning the Baptist denomination at large, so as to be able to take for themselves, and to present to the public, a general view of the body with which they were connected. An attempt towards this had been made on an extended scale in 1838 and 1839, the result of which was published in



the Report of 1840. During the last year a similar effort had been made; and the returns, although still very imperfect, made a much nearer approximation to completeness than the former. He then presented to the meeting the following view of the state of the Baptist denomination in the United Kingdom, as derived from the returns now received:—

|                                      |      |
|--------------------------------------|------|
| Number of Churches:—In England .. .. | 1310 |
| In Wales .. ..                       | 257  |
| In Scotland .. ..                    | 73   |
| In Ireland .. ..                     | 36   |
|                                      | 1675 |

Number of churches in associations, 1006. Churches formed within the last three years, 105.

1418 churches return their number of members, amounting to 131,272, and giving an average of 92 in each church. If this average be applied to the whole number of churches, it gives a total of 154,100. This may be taken as representing a population of four times the number, or 616,400.

1141 churches return the number of Sunday scholars, amounting to 143,027. At the same ratio, the number in all the churches would be about 210,000.

609 churches report their village stations, amounting to 1837. At the same ratio, the total number would be 4151.

960 churches report a clear increase during the last year, amounting to 10,402; 179 churches report a clear decrease, amounting to 763; and 135 churches report their numbers unchanged. The actual clear increase for the year, reported by 1274 churches, is 9369.

The average clear increase in these churches during the year is about seven and a half; or the clear increase per cent. about eight and a quarter. At this ratio, the clear annual increase of the whole body would be 12,558.

From the returns of the associations it appears that the gross increase of the churches is to the clear increase nearly as 13 to 8; so that the gross increase of the denomination during the last year may be estimated at 20,224, or about 12 to each church. From the same returns it appears that, of the gross increase, four fifths (or more than 16,000 during the last year) are received on profession—that is, with few exceptions, by baptism.

To be combined with this ratio and amount of increase are some antagonist facts. Within the last three years not less than sixty churches have become extinct, leaving a net augmentation of only 45. Of 1144 churches reported in detail, 314 have not had any clear increase; and of these 314, 179 have suffered a diminution. Applying this ratio to the entire number, 450 Churches—more than one fourth of the whole, must be deemed to have had no clear increase; and 224—more than one eighth of the whole—to have experienced a decrease. These facts evince that the denomination prospers locally rather than generally, and show what might be expected, if the success now vouchsafed to many of the churches might be enjoyed by all.

The preceding calculations are liable to some modifications. Sixty churches have in three years become extinct; but, with small exceptions, the members of these have been added to other Baptist churches, and are not lost to the denomination. They go, however, to make up its apparent increase. Within three years 105 new churches have been formed; but these were composed of members of other churches, and this number goes in diminution of their apparent loss. The returns of the associations show 1643 dismissed by letter of commendation, and 1871 received in the same method, within the last year; but this is to a great extent—almost wholly—an interchange between Baptist churches, and neither loss nor gain to the body. The same returns show 1830 excluded from fellowship, and 1013 restored to it; the latter item so far cancelling the former. 505 are reported as withdrawn; and these have generally found place in some other church of the same communion. It is not possible at present to reduce these modifications to numerical expression.

In concluding his address, Mr Hinton compared this general result with the now public statistical fact, that the Methodist body, as reported at the last Conference, had suffered a clear diminution of 2000 members; and stated his conviction that, on the whole, the Baptist denomination was in a more healthy and prosperous state than any other. He regarded this as cause for the humblest gratitude to God, and as a summons to unwearied and enlarged activity.

The Rev. D. MARSH, of Missenden, Bucks, then addressed the meeting on the importance of a spirit of union. He said, that while he admitted that there was a way to the heart through the head, he held also, that there was a way to the head through the heart, and believed that approximation in affection would do much towards promoting approximation of sentiment.

The Rev. R. MORRIS, of Burton-on-Trent, next rose. He enforced the responsibility arising out of the services of the last ten days, and urged that they laid all who had shared in them under a solemn obligation to persevering and augmented activity.

The Rev. J. H. HINTON now gave a statement of accounts, to the effect that the income of the year had so far exceeded the expenditure as to reduce the balance due to the treasurer from £22 to £13. He added, that the extended statistics, and the proceedings adopted in reference to the Factories Bill, would involve unusual expenses, and solicited the liberality of the meeting. The collection was then made, amounting to nearly £8.

The CHAIRMAN then suggested that, as the Union was known to have been ten days in session; the meeting was entitled to be informed what they had been doing. On which

The Rev. J. H. HINTON again rose, and said, he should with pleasure give such information. In the first place, the Union had taken into consideration the Factories Bill, passed a series of resolutions on it, and adopted a petition against it. They had noticed the decease of his Royal Highness the Duke of Sussex, and passed a resolution expressive of their admiration and gratitude, in relation to so distinguished and so firm a friend of civil and religious liberty. They had also been led, by the attempt now made by a grasping and ambitious hierarchy to monopolize popular education, to pass a resolution reiterating their conviction, that no security for the civil and religious liberties of Englishmen could be arrived at short of dissolving the connexion between the Church and the State. They had passed a resolution likewise on the subject of Puseyism, to the effect, that the Union regarded it as a mere transition from one form of religious delusion to another; that they conceived its rapid diffusion (unprecedented with respect to any element of truth) might be accounted for by a reference to the interests of the clergy on the one hand, and to the spiritual apathy of the laity on the other; and that the most effectual mode of resisting it would be to diffuse, as widely as possible, a simple-heard Scriptural piety. The Union had also noticed

the religious bearing of the destitution and distress now so widely prevalent, and had felt it their duty to denounce those restrictive laws on trade and commerce to which the mischief was mainly owing. Mr. Hinton said that, for himself, to whatever extent the Corn-laws were a political question, he believed that they constituted also a religious question, and that they deserved the deep attention of all religious people. He added, that a tract would soon appear with this title, and with the signatures of many respected ministers of the Gospel; and he recommended the wide circulation of it. He went on to say, that the Union had looked abroad. Having formerly expressed their regret at the continued prevalence of slavery in India, they had now recorded their pleasure that the British Government had recently adopted measures calculated to put an entire end to this system. They had also adverted to the lingering connexion of the British Government with idolatry in India, while the temple of Juggernaut is still supported by a direct grant of 55,000 rupees annually, instead of having the use of its own lands. And finally, they had glanced towards the continent of Europe, and cherished a lively sympathy towards their struggling and persecuted brethren there. The faith and patience of the saints had at length secured the peaceful enjoyment of religious privileges at Hamburgh, and had begun to produce effect in Denmark, where a law had been promulgated making a certain amount of concession, although still imposing restrictions which could not be submitted to. The Union had adopted a letter of fraternal affection to their Continental brethren, in hope of ministering to their evangelical consolation.

The Rev. Dr STEANE then rose, and added, that a resolution had been passed on the importance and beneficial influence of Christian love, and one also congratulating the denomination on the commencing erection of premises for denominational purposes, particularly referring to a room adapted to the reception of a library. He attached great importance to this object, and recommended earnestly that it should be enriched by donations of books, pictures, and all other articles by which its value could be enhanced.

Two verses of the 45th Psalm were then sung, and the meeting was closed by the Chairman.

#### THE FRENCH IN THE SOUTH SEAS.

We find from the Paris journals of Tuesday that the Marine Minister has asked for £240,000—five millions of francs—for the expense of establishments at the Marquesas and Tahiti. He estimated the annual expense at £100,000 a-year. The force to be sent was 1,200 men. The minister declared that the Marquesas first occupied were so little fertile as not to be able to provide for the wants of the French whalers which were to crowd the Pacific. When the Isthmus of Panama was cut through, the Marquesas would be one of the most important stations of the globe. Even at present, the islands would be useful *entrepôts* of merchandise. They would be open to all imports, save arms and ammunition. "For a long time," said Admiral Roussin, "English missionaries have been established in the Society islands, and to their efforts, which preceded those of our own missionaries, is owing the more advanced state of civilisation in Tahiti. The good which they have done, and may yet do, gives them a right to the protection of the French government. This they shall have in all its plenitude. On the other hand, we are happy to think that French influence will find in these foreign missionaries auxiliaries devoted to the cause of civilisation, which it is the great object to defend." A coarser piece of irony (says the *Chronicle*) than this we have not read or heard a long time. That Admiral Roussin could utter it without bursting into a laugh, shows that the diplomatist had a full command of his nerves. We are certain that no seminarist or congregationist in Tahiti can read it without holding his sides. For the poor English missionaries, however, it is too bitter a joke. Although still delighted with their conquests and acquisitions in Africa and the Pacific, the liberal journalists of France express impatience at the very high price they pay for their whistle.

#### THE FRENCH IN TAHITI. MEETING AT COVENTRY.

A meeting of the friends of civil and religious liberty, from the several congregations in this city, was held at West Orchard chapel, on Wednesday evening, in reference to the late flagitious aggression of the French at Tahiti, one of the oldest and most prosperous seats of protestant missions. The chair being taken by W. Hawkes, Esq., the Rev. F. Franklin opened the proceedings with prayer. The Rev. Dr Hewlett then introduced the business, by giving a concise history of the island of Tahiti, with documentary evidence, showing that this was not the first attempt that had been made by the French to subvert the independence of that island, and to introduce popery by force and intrigue. The meeting was further addressed by the Revs J. Watts, S. Bannister, J. Jerard, T. Collins, T. Hudson, Mr Keighley, and by Mr A. Townsend and Mr T. Sheffield. The resolutions adopted were similar to those adopted at the meeting lately held at Exeter hall.

#### MEETING AT TAVISTOCK.

A meeting of the friends of missions was held at Brook street independent chapel, in this town, on Wednesday evening, the 25th inst, for the purpose of considering the propriety of memorialising the government, relative to the late aggressive acts of the French in taking possession of the island of Tahiti.

The Rev. W. ROOKER, the minister, was in the chair, and opened the meeting by detailing the proceedings of the French in that part of the world; and after reading the memorial to government agreed to

at the late Exeter hall meeting in London, as a good model for general adoption, left it to the parties present to pursue what course they considered the best.

Mr FLAMANK called upon the meeting seriously to reflect whether, as dissenters, they would not be guilty of compromising their principles by calling in the aid of government on such an occasion. That the French had been guilty of aggression he would not deny, but that act was one of a strictly political nature, and ought to be considered as such. It might be their duty as citizens to meet together to protest against such a proceeding, and on such an occasion to call upon the government to use every possible means of a strictly pacific nature to induce the French to restore the island of Tahiti to its wonted independence; but the present meeting being one of a religious nature—having reference entirely to the state of the missionaries in that island, and to the progress of protestant Christianity in opposition to the exertions of the newly imported French popish missionaries, he must consider that any application to the government for interference in such a case would be distinctly recognising their right to interfere in other matters of a religious nature, and would no doubt be made a pretext in future for affording assistance that might be productive of the most mischievous results. He believed that the French government cared much less about proselyting the natives to popery than they did about obtaining the sovereignty of the island for political purposes; and that, as by the treaty entered into by the Queen (whether obtained fairly or otherwise), the missionaries were protected, and had full liberty to continue their duties, and all religions were placed upon a footing of complete equality. We were not called upon to interfere merely because a possibility existed that a persecution might ensue. At present the only fear was that the popish missionaries might retard the spread of gospel truth, and much was it to be lamented that the fair islands of Polynesia should be infested with the errors of popery; but the sword of the Spirit was the only weapon wherewith the battle of truth could be fought with success. Our missionaries there were zealous, devoted men; they did not flinch from the contest, nor were they afraid of the result; and for the friends of missions to invoke the secular arm as an auxiliary would be like betraying a fear lest truth could not maintain its position single-handed, but must be indebted to the civil power for its support. He contended that as dissenters—as denying the right of the civil governor to take cognisance of any religious matters, the meeting would be acting most inconsistently in sending any memorial of the kind suggested, or in calling upon the government to interpose on a question which was purely of a religious kind.

Mr THOMAS SECCOMBE, in replying to a part of Mr F.'s observations, declared his full conviction that the only object of the French was to proselyte the natives of Tahiti to popery. He considered, however, the conduct of the London Missionary society as being very reprehensible in their approval of the expulsion of the two catholic missionaries from that island some time ago, and was well acquainted with a rev. gentleman, late of Norley street, Plymouth, and now of Poplar, who told him that he had at one of the missionary meetings held in London, declined seconding a motion to that effect, and had, in a letter to Mr Arundel, the secretary, stated his reasons. He was convinced that the only effectual way to destroy popery—and popery was not confined to Roman catholicism, but pervaded our own establishment—was, by bringing scriptural truth to bear upon it, and not by using the power of the civil arm. The evils to our missionaries appeared to be almost anticipative, and in his opinion did not call for such a memorial to the government as that agreed to at Exeter hall. He would most willingly protest against the aggression of the French in the South Seas, politically considered, although he thought that would be of very little service; but could not join in any memorial referring to a subject so completely of a religious nature.

Mr JOHN PEARSE fully accorded with the views expressed by the previous speakers. He denounced in very strong language the proceedings relative to the banishment of the catholic missionaries from Tahiti, and contended that it proceeded from the same spirit as is now so vehemently condemned in the late acts of the French. He was persuaded that all the evils subsequently inflicted upon the island might be fairly traced to this most injudicious and illiberal act, and he objected to memorialise the government on a subject with which they had no business whatever.

Mr WINDEATT was fully in favour of sending a memorial to Sir Robert Peel and Lord Aberdeen, on the model of the Exeter hall address. He contended that, as we derived protection from the government, we should endeavour, by every possible means, to extend it to others when they stood in need of it. He therefore proposed that the memorial should be adopted by the meeting.

Mr NEWCOMBE seconded the proposition on the grounds stated by Mr W.

Mr FLAMANK drew a distinction between the protection we justly claim as citizens and that which many are solicitous to obtain in favour of their own religious views. The latter he entirely disclaimed. He thanked God for the religious liberty he enjoyed; but he owed no obligation to any human government. To admit this would be to admit the right of a government either to grant or to withhold its protection. On this assumption was founded that execrable act called the Toleration act—a word that ought to be blotted out from the vocabulary of Englishmen—a word that conveys the highest possible idea of intolerance. In reference to the object of the present meeting, if our missionaries were



really subject to persecution by the French—which does not appear to be the case, he, for one, would gladly appeal to our government on their behalf; but he would make this appeal, not because they were missionaries, but because they were British subjects—because they were human beings. On this ground alone would he consent to receive the protection of the state; and to solicit anything beyond this would, he conceived, amount to a recognition of the right of the civil power to interfere in religious affairs, which would be utterly subversive of the great principles of nonconformity. He would therefore propose as an amendment,

"That as this meeting is not one of a political nature, but is convened solely on religious grounds, it would be highly inconsistent with principles of dissent to memorialise the government on the question which has been submitted to its consideration."

This was seconded by Mr JOHN JESSOPP; and after some further remarks from Mr Windeatt, Mr John Seccombe and others, it was put by the Chairman, when it was carried by the meeting, with the exception of about three or four hands only, which were held up against it.

The meeting then broke up.

**DURHAM AND NORTHUMBERLAND.**—The annual meetings of the Durham and Northumberland association of ministers and churches were held on Monday and Tuesday last, in Claypath chapel, in the city of Durham. On Monday afternoon, the annual sermon was preached by the Rev. Mr Campbell of Newcastle, after which the ordinance of the Lord's supper was administered. In the evening, a meeting of a very interesting character was held in the school-room, the object of which was to ascertain the state of religion in the two counties, more especially in connexion with the churches of the association. The statements made by the various ministers were exceedingly gratifying, and indicated a steady advance of congregational principles in their several localities. On the following morning the committee proceeded to the transaction of the general business of the association. In the evening the public meeting was held. The chair was occupied by William Green, Esq. The report was read by the secretary (the Rev. Alexander Reid of Newcastle); from which it appeared that the affairs of the society were, on the whole, in a very favourable position. The meeting was addressed by the Rev. Messrs Harrison of Barnardcastle, Caldwell of Newcastle, Anderson of Easington Lane, Adam of South Shields, Clarkson of Rothbury, Penman of Chester-le-Street, Jack of North Shields, and the Secretary. It was resolved that a petition should be forwarded from the association against the Factories Education bill.

**THE ORPHAN WORKING SCHOOL, CITY ROAD.**—The annual examination of the girls of the Orphan Working school, in the City road, took place on Thursday at the institution. Charles Hindley, Esq., M.P., presided. The spacious school room was crowded to overflowing; and amongst the company were Henry Waymouth, Esq., the president; J. R. Mills, Esq., the treasurer; the Rev. Messrs Burnett, of Camberwell, Green, Redpath, J. Miller, &c. The children were examined in the rudimentary branches of instruction, including geography and grammar, &c., and acquitted themselves in the most creditable manner; after which rewards were distributed to a number of young persons, educated in the institution, who produced certificates of good conduct from their employers during the past year. The Rev. Mr Burnett then delivered a suitable address, and the meeting adjourned. The children then partook of an excellent dinner, provided for the occasion. Their healthful appearance gave universal satisfaction. On the preceding day a general court was held at the King's Head tavern, Poultry, T. M. Coombes, Esq., in the chair. It appeared from the report that ten designs for the proposed new building at Haverstock hill had been sent in. The first premium of £120 was awarded to Mr Ainger, and the second of £60 to Mr James Harrison, jun. The officers for the ensuing year were then elected. Henry Waymouth, Esq., was elected president; and Sir John Easthope, M.P., Sir Matthew Wood, M.P., W. J. Dennison, Esq., M.P., John Masterman, Esq., M.P., Charles Hindley, Esq., M.P., and Charles Lushington and Thomas Wilson, Esqs., vice-presidents. John R. Mills, Esq., was also elected treasurer. The receipts during the past nine months (the accounts being made up to Christmas), £2,285 0s. 6d.; and the expenditure £2,398 2s. 9d.; leaving a balance due to the treasurer of £113 2s. 3d. Eight boys and four girls were elected. A vote of thanks to the chairman and committee brought the proceedings to a close soon after three o'clock. This is the only institution connected with the dissenting body; and we are happy to learn that at their general court a petition against the Factory bill was passed and numerously signed.

#### THE ANTI-CORN-LAW LEAGUE.

The sixth weekly meeting of the Anti-corn-law League in London, was held at Drury Lane theatre on Wednesday evening. The house was densely crowded in every part, and a large number of the most distinguished advocates of free trade were present.

The CHAIRMAN read a list of 151 boroughs and 23 counties, among which the Anti-corn-law tracts had been distributed; a packet of twelve tracts being given to each elector. During the reading of this list of boroughs and counties, the audience cheered loudly at the mention of the towns or counties particularly noted for their connexion with the principal supporters of monopoly or members of the government, such as Aylesbury, Buckingham, Dorchester,

Dorsetshire, Knaresboro'; and loud cheers followed the announcement, that the electors of the borough of Tamworth had been supplied with the League tracts. They had already received encouraging evidence of the good success that had attended the distribution of the tracts in various parts of the county. He then detailed the proceedings of the League since their last meeting. Large meetings had been held at Plymouth, Devonport, Tavistock, Liskeard, Manchester, Sheffield, Wakefield, Macclesfield, &c. He announced that a meeting of anti-corn-law delegates, from all parts of the kingdom, would be held previous to the introduction of Mr Villiers' motion, and concluded with a reference to the agricultural meetings lately held—their insignificance and the divisions among the farmers.

The Rev. THOMAS SPENCER, of Hinton Charterhouse, was the next speaker, and was received with loud applause. He commenced with giving his testimony in favour of the objects at which the League was aiming—he being neither an agriculturist nor a manufacturer, but an independent witness. He entered somewhat at length on the bearings of the corn laws on the morals and religion of the people, and the duty of religious men in reference to them.

They asked, what had the ministers of religion to do with those laws? Why, they knew well that every human being who paid taxes, and who toiled for his daily food, must have a deep interest in those laws; and they knew that every man who felt for his brother, and who saw what was going on in the country was bound to take a part in this great agitation. Why, the members of religion had been especially called upon to consider this very question; for the Queen's letter, which was sent to every clergyman to be read in every parish church, almost commanded them to have to do with it. That letter, which he himself had to read in his parish church, stated that in the manufacturing districts there was great distress, and that that distress was from want of trade, and it urged people to raise funds to supply the necessities of the poor. Surely it was not for any intelligent being to sit down, after knowing that there was this distress in the land, and never to trouble his head about inquiring what was the cause. They were told by the scriptures that "whatsoever was just, whatsoever was honest, whatsoever was true, whatsoever was lovely and of good report, they were to think of these things." They, therefore, felt that whatsoever was just, was lovely, or whatsoever could affect the well being of their fellow-men, whether they were ministers or laymen, they must think of those things. What must they think of those things for? Who would think and not bring his thoughts to some practical effect? If it were right to think it was right to act; and if it was right to act it was right to come forward and take a part in this great movement. He was inclined to think that those persons, in either house of parliament, who were of opinion that ministers of religion were stepping out of their proper sphere when taking part in these proceedings, were half gone in the errors of Puseyism. Puseyism made a broad distinction between the clerical order and others—a distinction which was very unfit and unbecoming in a liberal and an enlightened mind. Besides, the same argument which would keep him from interfering, would keep any one else. But if he interfered on the other side he was welcome enough.

He then adroitly turned the argument on the aristocracy.

It was not the ministers of religion who were meddling, it was they. Those ministers were part of the people—they bore their portion of taxation, whether in peace or in war—they had their share, whether of suffering or of rejoicing, in those things. They were, therefore, justified in their course; but he would say that those members of parliament were not justified when they made laws to obstruct and destroy the trade of the people. The more the laws were simplified, the more would the duties of members of parliament be simplified, and the greater power would the people have to keep them to their proper work. When they came forward and said, "We well know all that man's affairs; we will direct when he shall have his breakfast, and when his tea; we will go and inquire about the number of that man's children, and when and where he sends his boy to school"—when they did this, let the people tell them that they were making inquiries about things that did not concern them. Let them say to these meddling law makers, "We will manage our own affairs; we will educate our own children; and if you will have a finger in every pie, then we will ourselves begin to look about us, and see what you are about." Then the middle classes might appoint a commission of inquiry, to know what a just and honest member of parliament ought to do—to know how they manage their children and their household. The thing was a game at which both parties could play. The House of Lords and the House of Commons must be taught to know this one thing—that they had nothing to do with the trade of the people.

Mr EWART then spoke of free trade in general, and the progress the question was making throughout the country.

To him succeeded Mr BRIGHT, who gave a sketch of several meetings lately held throughout the country; and, amongst other information, related the following:—

At Plymouth, a theatre, not so large as that, but containing about half as many persons, was completely filled, and this too by persons who had paid for their admission from 3d. to 1s. 6d. per head; and he believed a much larger house would have been fully occupied. The very morning after that meeting five or six canvassing parties of the electors of Plymouth were engaged in going round the town with a requisition to the two members, calling on them to vote for the total and immediate repeal of the corn laws. They obtained within a very short time—not more, he believed, than three or four days—about 700 signatures to the requisition; and when he had last heard of them they were about to have an interview with the members by deputation. He knew not to what conclusion these members would come in the end. They now professed to be in favour of a 5s. duty; last year they were at 8s.

Of Lord Stanhope, the great leader of the monopolist forlorn hope, he said—

Lord Stanhope took great interest in the population among whom he (Mr Bright) lived, and thought that machinery was very prejudicial to them. He (Mr Bright) durst engage there was very little machinery on

that noble lord's estate. He had received an account from a gentleman well acquainted with the noble lord's property to the north of the borough of Tavistock, in which he said that after having gone over the estate, he found the land very badly cultivated, the farmers having no leases, and consequently entirely dependent on Lord Stanhope; that the dwellings and farm buildings were in a very dilapidated condition, the cottages—no, the hovels—of the peasantry on the very lowest scale of convenience and comfort, and that for those wretched hovels they paid often one-fourth, and generally one-fifth, of their income for rent. A very large proportion of the children were without the means of education, and the chief article of subsistence among these peasants was a description of potatoe called in that neighbourhood "chuck-balls."

Towards the conclusion of his long and energetic address, Mr Bright gave utterance to the following sentiments—sentiments which prove the truth, of the remarks which have appeared from time to time in the columns of the *Nonconformist*, on the course of policy which ought to have been adopted by the League during the present session.

When the honourable member for Dumfries was speaking, he (Mr Bright) thought he should like to read a lecture to some of those with whom the honourable member associated in another place. If the opposition in the house of Commons was worthy of the name, they would soon have this atrocity at an end. Had they read the debate of the previous night? If they had, they would have seen that the ministry had nothing to say for the corn law—they could not defend it. What was the opposition doing—that opposition to which, in former times, the people looked up as the body in whom all their hopes centred, and who battled for their constitutional rights and liberties? Why, nine times out of ten they were not in the house at all, and the tenth time, there they were, helping one another to do nothing at all. There had been nights during the present session on which there was nothing whatever to do, and the members were at a loss to know how to get through the evening. Why, then, had not motions been put on the books on the subject of the corn laws, night after night? If the opposition were determined to force on the question to repeated discussions, ministers could not prevent them. How was it when the orders in council were discussed? There was one then in the house of Commons who could be pointed to as in all respects a man, one who was not yet a lord, Henry Brougham. That man obtained the consent of the House that evidence should be heard at the bar, and in opposition to the order in council; for six weeks accordingly it was tendered and received, and published by the newspapers throughout the whole kingdom. Deputations came up to town from the different mercantile communities, and so effectual were their statements of the evils those orders were causing, that they brought over no less than forty members of the House of Commons to vote against the ministers on the question, and at the end of the time, government, finding that the orders could not be maintained, abandoned them. A counsel who received his fee to plead in a cause, acted with as much earnestness and zeal as if his life depended on the issue, and how much stronger were the motives of the representative, who saw his constituents reduced to misery by the laws which the ministry and their supporters maintained.

#### Literature.

*The Rural and Domestic Life of Germany; with Characteristic Sketches of its Cities and Scenery.*  
By WM. HOWITT. Longman and Co.: 1842.

NEXT to a Continental tour itself, is Mr Howitt's description of one. Without liking it quite so well as his "Visits to Remarkable Places," we have been still enchanted by his book. So much letter-press as is contained in these 520 well-printed pages seems at first alarming; but we warrant our readers against "conjugating the verb *s'ennuyer*." The book is also illustrated—very beautifully illustrated too; and, in short, the volume is full of pictures, engraved or written, and of poetry, in prose or verse. So that, if a reader wishes for a book to make him smile on a gloomy day, or to smile with him on a bright one, let him send for Mr Howitt's forthwith.

We like a book which begins with its professed subject. This does so. We commence with the Rhine, which is thus described:—

"Far as you go, for several hundred miles, it is still large, full to the banks, vigorous in its current, and magnificent in the affluence of its waters. No receding tide leaves a hollow and slimy channel. As the steamer ploughs its way, its swell rushes in living ripples amongst the grass and hanging flowers on its margin, or scours in curling silver the black adamant of its rocks. People in gay costumes enliven its smiling vineyards; and a life of boats, trade, barges, and rafts moves every where on its surface. The rivers of Germany are generally the great highways of its commerce, and its population gathers thickly on their banks. This is pre-eminently the case with the Rhine."

A long chapter is devoted to first impressions—of "solemn custom-house officers"—"gabled and picturesque white buildings"—"old squares and markets"—"the six-and-thirty stanches of Cologne, and the invention of Cologne water to cover them"—"the hobble and excruciating pavements"—"the dorfs or villages—the waggons shaped like a V—the carriages, which 'seem as if they had never been new, built out of old carriages at first'—the singular fishing, &c. Then we have another on the peculiarities of the church-yards—the peculiar apparatus of agriculture—the dress—the homely fare—the laborious women—the horsemanship—but let the author here speak for himself:—

"Their horsemanship is, in fact, the most uncomfortable thing in the world, and makes one's back ache to see it. They sit as erect as posts, and jolt along,



without springing in the saddle, in a way that must make every joint of their backbones, as well as of their limbs, undergo the most cruel of martyrdoms. They tell you that the English are the worst riders in the world, because in a sharp trot they lean forward and rise in the stirrups. But knowledge of anatomy and the common principles of mechanical philosophy might show them that to sit perpendicularly, as they do, converts all the bones in their bodies into pebbles, to pound each other to pieces, and makes their whole weight come bump, bump on their horses' backs most painfully and detrimentally to them." &c.—(p. 68.)

A very interesting chapter, entitled "Christmas eve," is devoted to Christmas and its festivities. This is a busy part of the German year, and one which urges the whole machinery of a family into active operation. At that time old superstitions are revived with considerable dramatic effect. For instance, twelve days before Christmas it is common for some domestic of a family to attire himself as Pelznichel (St. Nicholas), and, though the elder branches are acquainted with the trick, the poor little ones are made to believe that it is the veritable Saint, sent as a divine messenger to reprove them for the evils, or to praise them for the virtues, of the past year. This is wretched morality; but the tale is well told. On the appointed evening—

"All is expectation, and scarcely is tea away when there comes a ring at the door. All exclaim, 'That must be Pelznichel.' The faces of the children are filled with awful expectation. All stand silent. Presently is heard a distant and mysterious ringing of bells; a jingling of chains on the stone stairs. It becomes more distinct—it approaches; there is a heavy accompanying tread. There is a bustle in the passage, as if some matter of great moment was occurring. Voices are heard speaking, and, amongst them, one deep and strange one. That is Pelznichel. The heavy tread, the ringing bells, the clanking chains, the bustle, and the voices are at the door; every eye is fixed on it. All are rooted in silent awe. The door opens, and in stalks the strange figure of Pelznichel—the Mumbo Jumbo of Germany—while behind him are seen all the assembled servants of the household, full of curiosity to witness what he will say and do. He announces that he is sent by the good Christ-child to reward good children and correct the bad. \* \* \* The aspect of a little child, standing in awe and faith before Pelznichel, is one of the most beautiful and affecting things in the world."—(p. 162.)

Here is the festival of Christmas itself:—

"The drawing-room, or, in Germany, the saloon, is closed; only the person who is entrusted with each one's secret is admitted to it, and has the key. All the young people of the family, in fact, have been previously busy in preparing the tree, gilding walnuts and apples, and hanging them upon it; hanging on it also sundry little cakes and figures of sugar-work of various colours. The tree has been set in its place, and then the room is consigned to the one confidential person, who has laid out, in tasteful array, the presents intended for every person, each in a group by themselves."

At last it is opened:—

"The whole room is filled with light. Opposite to you soars aloft the Christmas-tree in its fairyland beauty; and around extend tables covered with the various presents which have been so long and secretly making and procuring. It would be difficult to describe either the wonder and admiration of the children as they gaze on the whole brilliant scene—on the lovely tree, glittering with golden and silver fruit, teeming at the same time rich with innumerable flowers of various shapes and colours, and irradiated with lights. The mutual surprise and pleasure of the different members of the family, as they are shown what presents are there laid for them, and hear from whom each comes; the course of explanations that goes on; the sudden recognitions of the cause which has prompted such and such presents from such and such persons; the pleasant amazement; the thanks; the laughter; the tears of affection that come into the eyes of the different members of the happy family are more readily imagined than described."

Then the Christ-child, the hero of ancient apocryphal Scriptures, is represented; one who, "in his infant form is full of love for all children, watches over them, cares for them, and rewards them when good;" though in the minds of common-place people he is "at one time mentioned as a child, then as a grown person, and again is often called *she*, as if feminine." "It is generally a young woman" who represents him, "dressed in white, with a gilt crown and wings, and with a long veil ornamented with gold." We are glad to learn that this impious custom is not universal, and must do Mr Howitt the justice to say that he protests loudly and strongly, though in a kindly tone, against the moral influence of such deceptions.

"Sledging" appears to be, with "waltzing," a prime German amusement. A word on the latter first:—

"The Germans are the original inventors and introducers of the waltz: the waltz is the national dance.—When there is a meeting of any merriment, they are spinning round in this eternal whirl.—Yes, would it be believed that these same German damsels, who waltz and spin away for whole nights together with young men whom they never saw before, would be dreadfully shocked if one of these same young men, the day after, on setting out to take a public walk, with the father and mother of the whole family, were to offer her his arm! 'Shaking hands is a custom considered entirely English, especially with ladies.' The great German salutation is that of lifting the hat to one another, and to the ladies; and to such an extent is this carried that a humorous, as well as argumentative pamphlet has been lately published, recommending, in preference, the English mode of salutation. He calculates that not less than six millions of dollars are yearly spent in the extra wear and tear of hats and caps in Germany by this perpetual taking of them off to any one you meet of whom you have the slightest knowledge."—(pp. 198–213.)

As to "sledging," it is in winter applied to

everything—tubs, baskets, boys, men, ladies, all employ this mode of locomotion! Not a heap of rubbish, but it furnishes a descent for this amusement. "They say it is next to flying." Sledging parties, in which thirty or forty form a convoy of these vehicles, are most graphically described.

"If the party live on the outside of the city, and on that side which would render it totally unnecessary, and totally out of the way to enter it, yet they never fail to do so. They go first, and traverse the whole length of the city and then back again before they set off on their proper route. They would consider all the pleasure gone if they did not show their train to their fellow-citizens, and their fellow-citizens would look upon themselves as defrauded of their gaiety and spectacle. The return of the train is so timed as to reach the city when it is dark. Persons are sent to meet them with a supply of torches, and these being lit, they enter the city in picturesque style, with resounding whips, flaming torches, and sufficient bustle, and thus again traverse it."—(p. 185.)

The habitual caution of the Germans, forming, as Mr Howitt tells us, a national confirmation of phrenology, renders them most inactive when sudden movement is required. Many instances are given.

"In the streets of Berlin, one day, a woman fell down. She fell against the steps of a house, and the blood spouted from her mouth in a stream. She appeared to have burst a blood-vessel. The people stood to look at her, but no one attempted to raise her. He saw that her throat was filled with blood, and that unless she were raised and held forward, she would speedily be suffocated. He caught hold of her arm, and called upon them to help to raise her, or she would be lost; but no one for some time would touch her. At length another person helped to raise her, and they were about to bear her into the shop, when the apothecary cried, 'No, no! she must not come in here!' They tried a second and a third shop; it was in vain. All cried that it would occasion them trouble from the police, who would visit her there! What! for fear of trouble, would they let her die in the street? 'Oh,' they said, 'they had not thought of that; they had been only thinking of the police regulations,' and they let her go in."—(p. 210.)

The chapter on "Social life and habits," is full of information. Public-houses are places of as much resort in Germany as unhappily with ourselves. Houses are inhabited in flats, as in Scotland; and the same mode of giving admittance from the street, so puzzling to strangers, prevails. The interior of their houses appears, as is usual on the Continent, poor and naked to English eyes. Stoves take the place of our truly comfortable fires; and, instead of tea, which the Germans say, "makes them drunk," they drink coffee, and eat suppers. German ladies have little literature. The servants are most homely and laborious, and are "the only city scavengers." These same servants have their balls, and stipulate with their employers for leave to attend them. Their conduct is subject to police observation. Each servant has a book kept at the police-office, in which her character is written by the master or mistress of the house whose service she is leaving; and without this book no new engagement can be formed.

We have now gone through about half the volume. We cannot deal so fully with the "characteristics of German cities and scenery," which occupies a large place in the remaining pages.

There is an animated description of the gaming-house at Baden, which we regret to be obliged to pass over. Not inferior is the description of a night spent in a German dorf, and of the succession of disturbances which will not let one sleep. The appearance of the Alps from Ulm is well painted:—

"At this moment we could not be less than sixty English miles from the nearest point of the great mountain range, and more than twice that distance from some of the chief peaks which were visible." "Be that as it may, the distinctness with which they lay in the transparent blue sky was wonderful. It was not that they seemed near, for there was a feeling of their remoteness about them, a brooding spirit of dream-like silence shrouding them. They filled the whole vast range of the south-western sky, in the very extremities of which you could discover their white and ivory-like points, dimly and sublimely reared; but their feet were lost in the obscurity of the far distance. They seemed to rise, as it were, out of a shadowy gulf, in mysterious contrast with their clear sharp wall of frontage, their dreamy peaks here and there raised sublimely in the blue ether, their white snowy tracks lying between them, and the star-like flashing of glaciers, as the morning sun flamed full upon them." "It was as if we had suddenly had a peep into the mountain-land of Heaven, or as if one of the planets had at once swept near the earth, giving us a view of its strange and unapproachable hills."—(pp. 291 and 292.)

Reluctantly we leave this volume. Enough has been said of its excellences. We must say a word as to its faults. Interesting as the volume is, it is deficient in arrangement, diffuse, and sometimes written in a very slovenly manner. It lacks, too, that historic interest which the author has thrown so well over some of his former works. The author has written with too little view to morality or religion. The memory of the past—and what a past does history present relative to the scenes he travelled over!—has awakened but few slumbering sensibilities. And after all, those words of Johnson have been often on our minds—"That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona!"

## The Complete Suffrage Movement.

### BRADFORD COMPLETE SUFFRAGE SOIREE.

In our last number we gave a general summary of the proceedings at the tea party held at Bradford, on Wednesday evening, April 20th. Want of space prevented us from giving a report of the speeches made on that occasion; and as several of them were of a very interesting character, and produced a very favourable effect on the audience on behalf of the great principles advocated on the occasion, we have no doubt our readers will be glad to see the speeches more at length, which we take from the *Bradford Observer*. After the Chairman, Mr ISAAC ROWNTREE, in a brief speech, had proposed the first sentiment, Mr STURGE addressed the meeting in a brief, but energetic speech, the main substance of which, as well as the address of SHARMAN CRAWFORD, Esq., was the same as delivered at the Leeds soiree. Mr Sturge was followed by

The Rev. J. E. GILES, of Leeds. He said that though he was not dumb, yet on that occasion he was quite speechless, for he had hurried away from scenes of great affliction in another place, and had had no time whatever to collect his thoughts, so as to be able to address an audience like that before him. In standing before them he had made considerable sacrifices, but he deemed it an honour to make any sacrifices for a cause like the one they were advocating—he deemed it a privilege to be entrusted with a sentiment like that inscribed on the paper put into his hands—"The complete suffrage associations throughout the kingdom." As a Christian minister he had some little sacrifices to make in coming out at that early stage of their proceedings to identify himself openly, heart and soul, with their movement; but he had never been taught by the religion which he professed, to watch the signs of the times, and to see whether it was his interest to take the part of honesty before he had done so. His religion taught him that to do good was a command he was never to forget. He saw nothing in his religion, or in the example of the great Founder of that religion, which told him he was never to do good when doing so was associated with the expectation of opposition. He joined this cause because it was a just cause; if he believed that Christianity was opposed to justice, or if he believed that the duties of a Christian minister could be severed from justice, he would for ever abandon Christianity.

After thus giving in his adherence to the principle, notwithstanding the obloquy attached to it, and arguing on the justice of the claims made by complete suffragists, he proceeded in a lengthy speech to defend the principles and to combat the arguments used against them.

The Rev. F. CLOWES gave "The downfall of class legislation, the fruitful source of national distress." To this statement Mr C. heartily said, Amen. After the excellent speeches they had already heard on the subject, it was enough for him to be clerk. He must, however, take this opportunity to say a few words to evince his heartiness in the cause; and but a few, since he was to be followed by two who had been martyrs in the cause. He referred to Messrs Collins and Vincent. A dissenting minister had once expressed his surprise to him (Mr C.) that he should go to listen to those gaol birds, but he was proud to belong to a denomination who boasted of numerous gaol birds, and few were the sects of dissenters who, thanks to church and state, have not had their gaol birds. If John Bunyan had composed his immortal Pilgrim's Progress in gaol, he doubted not that the innocent sufferers before them had received much of their soul-stirring inspiration in the same place. Mr C. avowed himself a chartist, but wished not to be mistaken. He really did not wish to assassinate Sir R. Peel; he condemned the violence of chartists, and their tyranny at public meetings, but if to approve of that reasonable, temperate, intelligible document, known as the charter, is to be a chartist, he (Mr C.) was one. Mr C. considered, too, that if violence and tyranny were inexcusable, much was to be said in extenuation of the men. Both whigs and Tories had taught them mob violence, and now were indignant when the lesson was used against them. Who taught a church and king mob to burn down the house and library of that ornament of science, the celebrated Dr Priestley? Who taught the unrepresented thousands to terrify the Tories to pass the Reform bill? Mr C. believed, that to every accusation brought by a whig or a Tory against a chartist, the latter might reply, Physician heal thyself. Were they accused of ignorance? Precious knowledge had the present electors and their honourable representatives displayed—in the present and past legislation. But whence, then, did the working classes learn their political nostrums? For instance, the much dreaded one of a tax on machinery (why but few of the operatives would not know better than that); but who taught them it? The House of Commons and a well-known clergyman in Bradford, but now no longer a resident in this neighbourhood, had urged it as a sovereign remedy. The operatives had in fact learned all their errors, both in conduct and theory, from those who are called their betters. Mr C. concluded by expressing his willingness to share in any odium which, as a dissenting minister, he might incur from being present this evening. He was here from a sense of duty. Dissenting ministers knew that their churches were thorough democracies. They knew that their Bible proclaimed one Creator, that men were made of one blood, that they were to be saved by one Redeemer, that one heaven and hell, and one judgment seat awaited all. The Bible was indeed a book of equality, and those were the most valuable friends of religion who showed the operatives, now alive to their rights, that the Bible is the book which establishes them. With such views, he (Mr C.) felt gratified with this



opportunity of avowing his opinion that the Bible was politically, as well as religiously, the book of the poor.

Mr JOHN COLLINS responded to the sentiment. He said he had been called on by the committee to respond to the sentiment which had just been so ably proposed to them—a sentiment which he was quite sure, before it was proposed, would draw forth a cordial response from the breast of the majority, if not from every person then present. If it was intended by this movement to take the power from those who now possessed it, and place it in the hands of another class, he for one would not be found a party to it, because he was fully convinced that it was the natural tendency of irresponsible power to tempt its possessors to grasp more, if it could be had. There was implanted in every man's bosom, by God, the Creator of the universe, a feeling of self which was conducive, under circumstances, to the benefit of the state; but if allowed to run riot it degenerated into tyranny, which was the certain consequence of irresponsible power, and then it became the fertile source of distress. When they looked around them they beheld the inhabitants of a country possessing every means of comfort—a people proverbially industrious—a country possessing, in the bowels of the earth, the means of producing wealth far superior to the gold mines of Mexico and Peru; and yet, with all those apparent means of happiness and of comfort, they had heard from the government, and in the speech from the throne, the appalling announcement that we had a country in a very distressed situation. If these were the effects of things as they now were, it was quite time they exerted themselves to procure a change. They were told that the working people of the country were not fit to be entrusted with political power, but he asked who were to be the judges of the fitness of men for the possession of power? for in the effects produced by the exercise of that power they had tolerably clear evidence that those who now possessed it used it very unfairly indeed. It was said they should not advocate great changes, notwithstanding there were faults in the present system; still under it there was a great amount of happiness and prosperity, therefore they should be very careful how they meddled with the settled arrangements of society. The present system was calculated to produce misery; it was productive of misery which had been felt. They had had some allusion very properly and judiciously made to the conduct of some of the individuals who had been advocates of the great principles which he was advocating before them then. It was always well to discriminate between the motives and the actions of men in advocating a great principle. He held that it was as wrong to charge on a principle which might be advocated any of the violent acts of its advocates, as to charge on Christianity the martyrdom of the many individuals who had been put to death under the pretext of aiding religion. Feeling fully as he did the truth of this, he asked them to allow him to press on them not to judge so harshly of his brethren of the working classes, who had been excited to the commission of violence under an accumulation of wrongs. He intreated them to look calmly at the situation in which they were placed. Speaking of the epithet of "gaol bird," which had been applied to him, he said he had been a gaol bird; nor was he ashamed to own it, for it had never been charged on him, nor could it be, that he had ever advocated violence to either person or property. He wished to urge on his friends the necessity of taking into consideration the circumstances in which some of the individuals who had advocated violence had been placed. How had they been educated? for he held that they were educated; and if the education they had received was bad, why let them get rid of it and get a better instead. How had they been educated? for he was one of those who held that reading and writing were not education, but merely the tools or aids. The masses of the people had been educated by the upholders of the present system. When they had been taken by their parents along the streets, what had been presented to their attention? Why monuments, statues, and large buildings bearing very peculiar appellations—Waterloo hotels, Nelson squares, and Wellington terraces. And what had been the effect of all this? had it not been to infuse a love of military parade into their breasts? But had it ended there? No; when they had become more advanced in years, what did they find was the character of the songs by our great men, our literary men? Why, such as "On, on to the charge," "O'er Nelson's grave," &c., &c.; a variety of songs of a similar character had been spread among the people. Had the evil ended there? No; when they entered the temples dedicated to the service of the Most High, what had they there found? What was still more painful than anything he had alluded to was, they had there found them desecrated by prayers to the God of heaven for success of our armies and navies, and thanksgivings for victories achieved by embroiling the hands of men in the blood of their fellow-men. Such was the education which had been given; and yet when the working man, thus educated, smarting under wrong and suffering, seeing his wife and children wanting the necessaries and comforts of life, gives utterance to his feelings, he was decried as a monster, and unfit for the possession of power. He referred to these things entirely and expressly for the purpose of asking them to revoke their judgment on those matters. Let them calmly consider and ask themselves how far they could have controlled their feelings under such circumstances. He wished to be understood as addressing the middle classes. He believed that a wrong step had been taken by the working classes—he believed that a more fatal step would not have been taken by them; he believed that to secure any cause it was necessary not only that the cause itself should be righteous, but that the

means used must be righteous also. He was aware in many instances of the errors which had been committed, but after all he was not quite sure whether too much importance had not been given to the matter, for he was convinced that the advocates of physical force principles had consisted of a very few out of the many. If he were disposed to refute the assertion that the working classes were not fit to have the franchise, he would ask if the persons who made that assertion knew how they conducted the various societies which they had formed, and which they found to be necessary for their comfort and their protection. He saw before him an emblem of a society founded by workingmen, an institution which numbers 200,000 members in this country, with rules made by themselves and revised by themselves, as seemed necessary—funds raised by themselves, and appropriated according to their rules. He was bound to say that there never was an institution established in any portion of society so creditable and so exceedingly worthy of commendation as that he had alluded to, were it only for its effects on society. He alluded to the order of Odd Fellows, and he knew that these men who established and supported these societies gave proof of their moral worth, and at the same time they gave proof of their legislative capacities. After alluding to the vast sums spent by these societies in relieving the sick and unemployed, he said he alluded to this in order to show the unfairness of the argument that the people were not fitted to have the management of their own concerns. There was no anxiety on the part of the working people to do any other than those actions which were in accordance with justice and truth. He felt perfectly satisfied that if the members of the middle classes in society could be brought coolly to reflect on these things, and interchange sentiments with the working classes, the latter would not be found to be such monsters as they had been represented to be, and that it was not so dangerous to give them power as had been said. They were told that the people were too drunken a set of men to have power. He regretted that there was drunkenness among them, but he asked, was the poor drunken man to be treated any worse than the rich drunken man? Why should the poor man be called on to show his fitness for the possession of the franchise when the rich man was not called on to do so? There was no country under heaven where the necessity of the security of property was more fully admitted, and the principle more promptly acted on than in England. If there was one class in the community who had more occasion than another to act for the security of property, it was the poor man. There was a system of divine retribution which returned on the offender in consequence of his misdeeds. He had found this to be the case in many instances, and in one in particular. A great iron master in Birmingham had told him that it was utterly impossible to give men more wages because their prices would not permit, and he spoke of one master who had sold 18,000 tons of iron, and had lost £1 per ton by it. He (Mr Collins) replied, that it afforded him pleasure to hear of it. What, said the master, I never thought you were one of the men who rejoiced in the misery of your fellow-creatures: "I," said the speaker, "said, No, not in the misery of mankind, but I do rejoice to find a confirmation of that principle I have long believed, that in consequence of man's misdeeds the retribution was made to fall on their own heads." So many of the middle class men of this country had been trying to exclude the working classes from their due share in the representation, that the consequence was that the commercial interests were not properly represented, and, as another consequence, the master was obliged to sell his iron at a less price. There were those who said that they admitted the truth of these principles, but they did not feel called on to make such sacrifices as the advocacy of the principles would entail on them. He asked what would have been the state of society at the present time, if the first promulgators of Christianity had so reasoned, if they had said "We see the soul-ennobling principles contained in the sacred scriptures, but if we advocate these principles our feet will be made fast in the stocks, and we shall receive stripes and scourgings, and therefore, though the principles are good, we do not feel called upon to run such risks in advocating them?" He urged upon the working classes not to quarrel with those of the middle classes who were seeking the same ends, because necessity had driven them to it. He contended that it was only the necessities of the working classes which had led them to seek their rights; for he was afraid that if they had had plenty of employment and food they would have remained contented slaves. If he wanted a proof that a man was sincere, only let him be satisfied that that man had adopted his course or his views because of his necessities, and he had a sufficient proof at once; and not only would he be sincere then, but his necessities would keep him so. He held that if they brought a man from the ranks of the middle classes they not only gained a friend, but vanquished an enemy. Mr Collins concluded a long speech, of which the above is an abstract, by an energetic appeal.

Mr WARREN, of Manchester, and the Rev. H. DOWSON spoke to the next sentiment. The latter gentleman said there were two things he should not do—he should not make an apology for being present, nor should he make a speech. He should not make an apology, for he was there as a man and as a Christian; he believed that he was then where he ought to be. He should not make a speech, for he felt that he could not adduce one single additional argument to those already presented to them, and because he believed that Henry Vincent had to address them after him. In connexion with the sentiment, he would give his earnest and uncompre-

missing adherence to the great principles which they were then met to advocate and approve.

Mr VINCENT followed in an eloquent speech, and after votes of thanks, the meeting broke up.

#### LECTURES ON COMPLETE SUFFRAGE AT FINSBURY.

On Thursday and Friday evenings last, lectures on complete suffrage were delivered by the Rev. THOMAS SPENCER, perpetual curate of Hinton Charterhouse, near Bath, at the request of the committee of the Complete Suffrage association for the borough of Finsbury. The first lecture was delivered at Canonbury tavern, on which occasion Dr THOMAS PRICE presided; the second at the British Institution, Cowper street, when STAFFORD ALLEN, Esq., took the chair. At the first lecture the room was well filled with a respectable audience, consisting almost exclusively of members of the middle class, who manifested great interest in Mr SPENCER's philosophical exposition of his subject.

Dr PRICE, in introducing Mr Spencer, made a few remarks on the importance of the subject about to be introduced to the meeting. He had often been present in that room for the purpose of promoting kindred objects, but never had his mind been more deeply impressed with the importance of the subject. The success of complete suffrage would be the deathblow, not to this or that result of corrupt legislation, but to corrupt legislation itself. Once destroy the parent monopoly, and all the rest would speedily disappear. He then gave a short sketch of the history of the British constitution, pointing out the disparities that exist between its theory and practice. The power that the people possessed at an early period of our history was soon wrested from them by the encroachments of the crown. The latter, however, was obliged occasionally to seek the aid of the Commons in resisting the pretensions of the barons. Then came the deadly struggle between the sovereign and the nation in the time of Charles the first, and though the latter triumphed for a time, by the aid of military force, it was not long before the people found themselves vanquished by the same means. The Revolution was essentially a movement by, and for the benefit of, the aristocracy; and since that period to the present day the government of this country has been practically lodged in their hands. Though divided into two parties, both the whigs and Tories were hostile, though not in an equal degree, to the rights and best interests of the people. The Reform bill, from which so much was expected, proved a disappointment. Those by whose assistance it had been chiefly carried found themselves excluded from all its advantages. The bill itself proved but a slight check to aristocratic aggressions; and distress, despair, and distrust of the two leading parties of the state, seized the people, and led many of the working classes to attempt the fruitless task of forcing the recognition of their rights by means of physical force. This was the time when the complete suffrage movement was commenced. The great principle of political equality had become offensive from the evil conduct of its advocates; the friends of complete suffrage among the middle classes came forward to rescue it from the ill odour into which it had fallen. Joseph Sturge, whose name was the best guarantee for all that was peaceful and honourable, took the lead in the new movement, and from that time to this its success had been uninterrupted. The above is but a meagre outline of Dr Price's speech, which was warmly applauded by the audience. He concluded with an eloquent appeal on behalf of the principles of complete suffrage, and requested the unprejudiced attention of his audience to the arguments in its favour that might be introduced by the lecturer. When gentlemen like the lecturer came forward on behalf of the unfranchised millions, it was a source of great encouragement and an earnest of future success. He concluded by introducing the Rev. T. Spencer.

Mr SPENCER observed, that if the principles which he advocated were not right, still an assembly met for the purpose of considering them ought to command respect, as they were professedly beneficial to the community; and the meeting together to discuss them was the only way to find out that which we ought always to adopt, the rule of right; and whatever is found to be right, either in church or state, it is our duty to adopt—whatever is wrong or false, to reject. We will first see, said Mr Spencer, how far our claims are right and just, and then how far we can assist in their promotion. It has been urged, that if our wishes are complied with, it will ultimately affect the throne and the House of Lords, though we may leave that very safely to be dealt with when the time arrives. We do not wish to meddle with the throne, for he believed the Queen would do whatever she thought right and for the good of the country. We wish not to meddle with the House of Lords, if they do not meddle with the House of Commons. If there are three parties in the state, let each have his fair share, and no more; let the Crown be satisfied with its share; the House of Lords with its share—viz., the representing of the wealthy; and there will be but little fear of the House of Commons, if it represented what it professes—"the people," being dissatisfied with its share. All parties are dissatisfied with the House of Commons as now constituted, and each gives it a kick *en passant*. A sign of a change in the times is in the fact that now he is considered the best politician who thinks for himself, who thinks all depends on himself, who considers himself a citizen of his country, and shares its prosperity as part of his own act, while formerly people were in the habit of following their leaders. Some, it appears, are discouraged because the agitation, and consequent obtuseness, of the Reform bill did not give us all that we desire; but we cannot expect to get all at once



without springing in the saddle, in a way that must make every joint of their backbones, as well as of their limbs, undergo the most cruel of martyrdoms. They tell you that the English are the worst riders in the world, because in a sharp trot they lean forward and rise in the stirrups. But knowledge of anatomy and the common principles of mechanical philosophy might show them that to sit perpendicularly, as they do, converts all the bones in their bodies into pebbles, to pound each other to pieces, and makes their whole weight come bump, bump on their horses' backs most painfully and detrimentally to them," &c.—(p. 68.)

A very interesting chapter, entitled "Christmas eve," is devoted to Christmas and its festivities. This is a busy part of the German year, and one which urges the whole machinery of a family into active operation. At that time old superstitions are revived with considerable dramatic effect. For instance, twelve days before Christmas it is common for some domestic of a family to attire himself as Pelznichel (St. Nicholas), and, though the elder branches are acquainted with the trick, the poor little ones are made to believe that it is the veritable Saint, sent as a divine messenger to reprove them for the evils, or to praise them for the virtues, of the past year. This is wretched morality; but the tale is well told. On the appointed evening—

"All is expectation, and scarcely is tea away when there comes a ring at the door. All exclaim, 'That must be Pelznichel.' The faces of the children are filled with awful expectation. All stand silent. Presently is heard a distant and mysterious ringing of bells; a jingling of chains on the stone stairs. It becomes more distinct—it approaches; there is a heavy accompanying tread. There is a bustle in the passage, as if some matter of great moment was occurring. Voices are heard speaking, and, amongst them, one deep and strange one. That is Pelznichel. The heavy tread, the ringing bells, the clanking chains, the bustle, and the voices are at the door; every eye is fixed on it. All are rooted in silent awe. The door opens, and in stalks the strange figure of Pelznichel—the Mumbo Jumbo of Germany—while behind him are seen all the assembled servants of the household, full of curiosity to witness what he will say and do. He announces that he is sent by the good Christ-child to reward good children and correct the bad. \* \* \* The aspect of a little child, standing in awe and faith before Pelznichel, is one of the most beautiful and affecting things in the world."—(p. 162.)

Here is the festival of Christmas itself:—

"The drawing-room, or, in Germany, the saloon, is closed; only the person who is entrusted with each one's secret is admitted to it, and has the key. All the young people of the family, in fact, have been previously busy in preparing the tree, gilding walnuts and apples, and hanging them upon it; hanging on it also sundry little cakes and figures of sugar-work of various colours. The tree has been set in its place, and then the room consigned to the one confidential person, who has laid out, in tasteful array, the presents intended for every person, each in a group by themselves."

At last it is opened:—

"The whole room is filled with light. Opposite to you soars aloft the Christmas-tree in its fairyland beauty; and around extend tables covered with the various presents which have been so long and secretly making and procuring. It would be difficult to describe either the wonder and admiration of the children as they gaze on the whole brilliant scene—on the lovely tree, glittering with golden and silver fruit, teeming at the same time rich with innumerable flowers of various shapes and colours, and irradiated with lights. The mutual surprise and pleasure of the different members of the family, as they are shown what presents are there laid for them, and hear from whom each comes; the course of explanations that goes on; the sudden recognitions of the cause which has prompted such and such presents from such and such persons; the pleasant amazement; the thanks; the laughter; the tears of affection that come into the eyes of the different members of the happy family are more readily imagined than described."

Then the *Christ-child*, the hero of ancient apocryphal Scriptures, is represented; one who, "in his infant form is full of love for all children, watches over them, cares for them, and rewards them when good;" though in the minds of common-place people he is "at one time mentioned as a child, then as a grown person, and again is often called *she*, as if feminine." "It is generally a young woman" who represents him, "dressed in white, with a gilt crown and wings, and with a long veil ornamented with gold." We are glad to learn that this impious custom is not universal, and must do Mr Howitt the justice to say that he protests loudly and strongly, though in a kindly tone, against the moral influence of such deceptions.

"Sledging" appears to be, with "waltzing," a prime German amusement. A word on the latter first:—

"The Germans are the original inventors and introducers of the waltz: the waltz is the national dance.—When there is a meeting of any merriment, they are spinning round in this eternal whirl.—Yes, would it be believed that these same German damsels, who waltz and spin away for whole nights together with young men whom they never saw before, would be dreadfully shocked if one of these same young men, the day after, on setting out to take a public walk, with the father and mother of the whole family, were to offer her his arm! 'Shaking hands is a custom considered entirely English, especially with ladies.' The great German salutation is that of lifting the hat to one another, and to the ladies; and to such an extent is this carried that a humorous, as well as argumentative pamphlet has been lately published, recommending, in preference, the English mode of salutation. He calculates that not less than six millions of dollars are yearly spent in the extra wear and tear of hats and caps in Germany by this perpetual taking of them off to any one you meet of whom you have the slightest knowledge."—(pp. 198–213.)

As to "sledging," it is in winter applied to

everything—tubs, baskets, boys, men, ladies, all employ this mode of locomotion! Not a heap of rubbish, but it furnishes a descent for this amusement. "They say it is next to flying." Sledging parties, in which thirty or forty form a convoy of these vehicles, are most graphically described.

"If the party live on the outside of the city, and on that side which would render it totally unnecessary, and totally out of the way to enter it, yet they never fail to do so. They go first, and traverse the whole length of the city and then back again before they set off on their proper route. They would consider all the pleasure gone if they did not show their train to their fellow-citizens, and their fellow-citizens would look upon themselves as defrauded of their gaiety and spectacle. The return of the train is so timed as to reach the city when it is dark. Persons are sent to meet them with a supply of torches, and these being lit, they enter the city in picturesque style, with resounding whips, flaming torches, and sufficient bustle, and thus again traverse it."—(p. 185.)

The habitual caution of the Germans, forming, as Mr Howitt tells us, a national confirmation of phrenology, renders them most inactive when sudden movement is required. Many instances are given.

"In the streets of Berlin, one day, a woman fell down. She fell against the steps of a house, and the blood spouted from her mouth in a stream. She appeared to have burst a blood-vessel. The people stood to look at her, but no one attempted to raise her. He saw that her throat was filled with blood, and that unless she were raised and held forward, she would speedily be suffocated. He caught hold of her arm, and called upon them to help to raise her, or she would be lost; but no one for some time would touch her. At length another person helped to raise her, and they were about to bear her into the shop, when the apothecary cried, 'No, no! she must not come in here!' They tried a second and a third shop; it was in vain. All cried that it would occasion them trouble from the police, who would visit her there! What! for fear of trouble, would they let her die in the street? 'Oh,' they said, 'they had not thought of that; they had been only thinking of the police regulations,' and they let her go in."—(p. 210.)

The chapter on "Social life and habits," is full of information. Public-houses are places of as much resort in Germany as unhappily with ourselves. Houses are inhabited in flats, as in Scotland; and the same mode of giving admittance from the street, so puzzling to strangers, prevails. The interior of their houses appears, as is usual on the Continent, poor and naked to English eyes. Stoves take the place of our truly comfortable fires; and, instead of tea, which the Germans say, "makes them drunk," they drink coffee, and eat suppers. German ladies have little literature. The servants are most homely and laborious, and are "the only city scavengers." These same servants have their balls, and stipulate with their employers for leave to attend them. Their conduct is subject to police observation. Each servant has a book kept at the police-office, in which her character is written by the master or mistress of the house whose service she is leaving; and without this book no new engagement can be formed.

We have now gone through about half the volume. We cannot deal so fully with the "characteristics of German cities and scenery," which occupies a large place in the remaining pages.

There is an animated description of the gaming-house at Baden, which we regret to be obliged to pass over. Not inferior is the description of a night spent in a German dorf, and of the succession of disturbances which will not let one sleep. The appearance of the Alps from Ulm is well painted:—

"At this moment we could not be less than sixty English miles from the nearest point of the great mountain range, and more than twice that distance from some of the chief peaks which were visible." "Be that as it may, the distinctness with which they lay in the transparent blue sky was wonderful. It was not that they seemed near, for there was a feeling of their remoteness about them, a brooding spirit of dream-like silence shrouding them. They filled the whole vast range of the south-western sky, in the very extremities of which you could discover their white and ivory-like points, dimly and sublimely reared; but their feet were lost in the obscurity of the far distance. They seemed to rise, as it were, out of a shadowy gulf, in mysterious contrast with their clear sharp wall of frontage, their dreamy peaks here and there raised sublimely in the blue ether, their white snowy tracks lying between them, and the star-like flashing of glaciers, as the morning sun flamed full upon them." "It was as if we had suddenly had a peep into the mountain-land of Heaven, or as if one of the planets had at once swept near the earth, giving us a view of its strange and unapproachable hills."—(pp. 291 and 292.)

Reluctantly we leave this volume. Enough has been said of its excellences. We must say a word as to its faults. Interesting as the volume is, it is deficient in arrangement, diffuse, and sometimes written in a very slovenly manner. It lacks, too, that historic interest which the author has thrown so well over some of his former works. The author has written with too little view to morality or religion. The memory of the past—and what a past does history present relative to the scenes he travelled over!—has awakened but few slumbering sensibilities. And after all, those words of Johnson have been often on our minds—"That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona!"

## The Complete Suffrage Movement.

### BRADFORD COMPLETE SUFFRAGE SOIREE.

In our last number we gave a general summary of the proceedings at the tea party held at Bradford, on Wednesday evening, April 20th. Want of space prevented us from giving a report of the speeches made on that occasion; and as several of them were of a very interesting character, and produced a very favourable effect on the audience on behalf of the great principles advocated on the occasion, we have no doubt our readers will be glad to see the speeches more at length, which we take from the *Bradford Observer*. After the Chairman, Mr ISAAC ROWNTREE, in a brief speech, had proposed the first sentiment, Mr STURGE addressed the meeting in a brief, but energetic speech, the main substance of which, as well as the address of SHARMAN CRAWFORD, Esq., was the same as delivered at the Leeds soiree. Mr Sturge was followed by

The Rev. J. E. GILES, of Leeds. He said that though he was not dumb, yet on that occasion he was quite speechless, for he had hurried away from scenes of great affliction in another place, and had had no time whatever to collect his thoughts, so as to be able to address an audience like that before him. In standing before them he had made considerable sacrifices, but he deemed it an honour to make any sacrifices for a cause like the one they were advocating—he deemed it a privilege to be entrusted with a sentiment like that inscribed on the paper put into his hands—"The complete suffrage associations throughout the kingdom." As a Christian minister he had some little sacrifices to make in coming out at that early stage of their proceedings to identify himself openly, heart and soul, with their movement; but he had never been taught by the religion which he professed, to watch the signs of the times, and to see whether it was his interest to take the part of honesty before he had done so. His religion taught him that to do good was a command he was never to forget. He saw nothing in his religion, or in the example of the great Founder of that religion, which told him he was never to do good when doing so was associated with the expectation of opposition. He joined this cause because it was a just cause; if he believed that Christianity was opposed to justice, or if he believed that the duties of a Christian minister could be severed from justice, he would for ever abandon Christianity.

After thus giving in his adherence to the principle, notwithstanding the obloquy attached to it, and arguing on the justice of the claims made by complete suffragists, he proceeded in a lengthy speech to defend the principles and to combat the arguments used against them.

The Rev. F. CLOWES gave "The downfall of class legislation, the fruitful source of national distress." To this statement Mr C. heartily said, Amen. After the excellent speeches they had already heard on the subject, it was enough for him to be clerk. He must, however, take this opportunity to say a few words to evince his heartiness in the cause; and but a few, since he was to be followed by two who had been martyrs in the cause. He referred to Messrs Collins and Vincent. A dissenting minister had once expressed his surprise to him (Mr C.) that he should go to listen to those gaol birds, but he was proud to belong to a denomination who boasted of numerous gaol birds, and few were the sects of dissenters who, thanks to church and state, have not had their gaol birds. If John Bunyan had composed his immortal *Pilgrim's Progress* in gaol, he doubted not that the innocent sufferers before them had received much of their soul-stirring inspiration in the same place. Mr C. avowed himself a chartist, but wished not to be mistaken. He really did not wish to assassinate Sir R. Peel; he condemned the violence of chartists, and their tyranny at public meetings, but if to approve of that reasonable, temperate, intelligible document, known as the charter, is to be a chartist, he (Mr C.) was one. Mr C. considered, too, that if violence and tyranny were inexcusable, much was to be said in extenuation of the men. Both whigs and tories had taught them mob violence, and now were indignant when the lesson was used against them. Who taught a church and king mob to burn down the house and library of that ornament of science, the celebrated Dr Priestley? Who taught the unrepresented thousands to terrify the tories to pass the Reform bill? Mr C. believed, that to every accusation brought by a whig or a tory against a chartist, the latter might reply, Physician heal thyself. Were they accused of ignorance? Precious knowledge had the present electors and their honourable representatives displayed—in the present and past legislation. But whence, then, did the working classes learn their political nostrums? For instance, the much dreaded one of a tax on machinery (why but few of the operatives would not know better than that); but who taught them it? The House of Commons and a well-known clergyman in Bradford, but now no longer a resident in this neighbourhood, had urged it as a sovereign remedy. The operatives had in fact learned all their errors, both in conduct and theory, from those who are called their betters. Mr C. concluded by expressing his willingness to share in any odium which, as a dissenting minister, he might incur from being present this evening. He was here from a sense of duty. Dissenting ministers knew that their churches were thorough democracies. They knew that their Bible proclaimed one Creator, that men were made of one blood, that they were to be saved by one Redeemer, that one heaven and hell, and one judgment seat awaited all. The Bible was indeed a book of equality, and those were the most valuable friends of religion who showed the operatives, now alive to their rights, that the Bible is the book which establishes them. With such views, he (Mr C.) felt gratified with this



opportunity of avowing his opinion that the Bible was politically, as well as religiously, the book of the poor.

Mr JOHN COLLINS responded to the sentiment. He said he had been called on by the committee to respond to the sentiment which had just been so ably proposed to them—a sentiment which he was quite sure, before it was proposed, would draw forth a cordial response from the breast of the majority, if not from every person then present. If it was intended by this movement to take the power from those who now possessed it, and place it in the hands of another class, he for one would not be found a party to it, because he was fully convinced that it was the natural tendency of irresponsible power to tempt its possessors to grasp more, if it could be had. There was implanted in every man's bosom, by God, the Creator of the universe, a feeling of self which was conducive, under circumstances, to the benefit of the state; but if allowed to run riot it degenerated into tyranny, which was the certain consequence of irresponsible power, and then it became the fertile source of distress. When they looked around them they beheld the inhabitants of a country possessing every means of comfort—a people proverbially industrious—a country possessing, in the bowels of the earth, the means of producing wealth far superior to the gold mines of Mexico and Peru; and yet, with all those apparent means of happiness and of comfort, they had heard from the government, and in the speech from the throne, the appalling announcement that we had a country in a very distressed situation. If these were the effects of things as they now were, it was quite time they exerted themselves to procure a change. They were told that the working people of the country were not fit to be entrusted with political power, but he asked who were to be the judges of the fitness of men for the possession of power? for in the effects produced by the exercise of that power they had tolerably clear evidence that those who now possessed it used it very unfairly indeed. It was said they should not advocate great changes, notwithstanding there were faults in the present system; still under it there was a great amount of happiness and prosperity, therefore they should be very careful how they meddled with the settled arrangements of society. The present system was calculated to produce misery; it was productive of misery which had been felt. They had had some allusion very properly and judiciously made to the conduct of some of the individuals who had been advocates of the great principles which he was advocating before them then. It was always well to discriminate between the motives and the actions of men in advocating a great principle. He held that it was as wrong to charge on a principle which might be advocated any of the violent acts of its advocates, as to charge on Christianity the martyrdom of the many individuals who had been put to death under the pretext of aiding religion. Feeling fully as he did the truth of this, he asked them to allow him to press on them not to judge so harshly of his brethren of the working classes, who had been excited to the commission of violence under an accumulation of wrongs. He intreated them to look calmly at the situation in which they were placed. Speaking of the epithet of "gaol bird," which had been applied to him, he said he had been a gaol bird; nor was he ashamed to own it, for it had never been charged on him, nor could it be, that he had ever advocated violence to either person or property. He wished to urge on his friends the necessity of taking into consideration the circumstances in which some of the individuals who had advocated violence had been placed. How had they been educated? for he held that they were educated; and if the education they had received was bad, why let them get rid of it and get a better instead. How had they been educated? for he was one of those who held that reading and writing were not education, but merely the tools or aids. The masses of the people had been educated by the upholders of the present system. When they had been taken by their parents along the streets, what had been presented to their attention? Why monuments, statues, and large buildings bearing very peculiar appellations—Waterloo hotels, Nelson squares, and Wellington terraces. And what had been the effect of all this? had it not been to infuse a love of military parade into their breasts? But had it ended there? No; when they had become more advanced in years, what did they find was the character of the songs by our great men, our literary men? Why, such as "On, on to the charge," "O'er Nelson's grave," &c., &c.; a variety of songs of a similar character had been spread among the people. Had the evil ended there? No; when they entered the temples dedicated to the service of the Most High, what had they there found? What was still more painful than anything he had alluded to was, they had there found them desecrated by prayers to the God of heaven for success of our armies and navies, and thanksgivings for victories achieved by embroiling the hands of men in the blood of their fellow-men. Such was the education which had been given; and yet when the working man, thus educated, smarting under wrong and suffering, seeing his wife and children wanting the necessities and comforts of life, gives utterance to his feelings, he was decried as a monster, and unfit for the possession of power. He referred to these things entirely and expressly for the purpose of asking them to revoke their judgment on those matters. Let them calmly consider and ask themselves how far they could have controlled their feelings under such circumstances. He wished to be understood as addressing the middle classes. He believed that a wrong step had been taken by the working classes—he believed that a more fatal step could not have been taken by them; he believed that to secure any cause it was necessary not only that the cause itself should be righteous, but that the

means used must be righteous also. He was aware in many instances of the errors which had been committed, but after all he was not quite sure whether too much importance had not been given to the matter, for he was convinced that the advocates of physical force principles had consisted of a very few out of the many. If he were disposed to refute the assertion that the working classes were not fit to have the franchise, he would ask if the persons who made that assertion knew how they conducted the various societies which they had formed, and which they found to be necessary for their comfort and their protection. He saw before him an emblem of a society founded by working men, an institution which numbers 200,000 members in this country, with rules made by themselves and revised by themselves, as seemed necessary—funds raised by themselves, and appropriated according to their rules. He was bound to say that there never was an institution established in any portion of society so creditable and so exceedingly worthy of commendation as that he had alluded to, were it only for its effects on society. He alluded to the order of Odd Fellows, and he knew that these men who established and supported these societies gave proof of their moral worth, and at the same time they gave proof of their legislative capacities. After alluding to the vast sums spent by these societies in relieving the sick and unemployed, he said he alluded to this in order to show the unfairness of the argument that the people were not fitted to have the management of their own concerns. There was no anxiety on the part of the working people to do any other than those actions which were in accordance with justice and truth. He felt perfectly satisfied that if the members of the middle classes in society could be brought coolly to reflect on these things, and interchange sentiments with the working classes, the latter would not be found to be such monsters as they had been represented to be, and that it was not so dangerous to give them power as had been said. They were told that the people were too drunken a set of men to have power. He regretted that there was drunkenness among them, but he asked, was the poor drunken man to be treated any worse than the rich drunken man? Why should the poor man be called on to show his fitness for the possession of the franchise when the rich man was not called on to do so? There was no country under heaven where the necessity of the security of property was more fully admitted, and the principle more promptly acted on than in England. If there was one class in the community who had more occasion than another to act for the security of property, it was the poor man. There was a system of divine retribution which returned on the offender in consequence of his misdeeds. He had found this to be the case in many instances, and in one in particular. A great iron master in Birmingham had told him that it was utterly impossible to give men more wages because their prices would not permit, and he spoke of one master who had sold 18,000 tons of iron, and had lost £1 per ton by it. He (Mr Collins) replied, that it afforded him pleasure to hear of it. What, said the master, I never thought you were one of the men who rejoiced in the misery of your fellow-creatures: "I," said the speaker, "said, No, not in the misery of mankind, but I do rejoice to find a confirmation of that principle I have long believed, that in consequence of man's misdeeds the retribution was made to fall on their own heads." So many of the middle class men of this country had been trying to exclude the working classes from their due share in the representation, that the consequence was that the commercial interests were not properly represented, and, as another consequence, the master was obliged to sell his iron at a less price. There were those who said that they admitted the truth of these principles, but they did not feel called on to make such sacrifices as the advocacy of the principles would entail on them. He asked what would have been the state of society at the present time, if the first promulgators of Christianity had so reasoned, if they had said "We see the soul-enobling principles contained in the sacred scriptures, but if we advocate these principles our feet will be made fast in the stocks, and we shall receive stripes and scourgings, and therefore, though the principles are good, we do not feel called upon to run such risks in advocating them?" He urged upon the working classes not to quarrel with those of the middle classes who were seeking the same ends, because necessity had driven them to it. He contended that it was only the necessities of the working classes which had led them to seek their rights; for he was afraid that if they had had plenty of employment and food they would have remained contented slaves. If he wanted a proof that a man was sincere, only let him be satisfied that that man had adopted his course or his views because of his necessities, and he had a sufficient proof at once; and not only would he be sincere then, but his necessities would keep him so. He held that if they brought a man from the ranks of the middle classes they not only gained a friend, but vanquished an enemy. Mr Collins concluded a long speech, of which the above is an abstract, by an energetic appeal.

Mr WARREN, of Manchester, and the Rev. H. DOWSON spoke to the next sentiment. The latter gentleman said there were two things he should not do—he should not make an apology for being present, nor should he make a speech. He should not make an apology, for he was there as a man and as a Christian; he believed that he was then where he ought to be. He should not make a speech, for he felt that he could not adduce one single additional argument to those already presented to them, and because he believed that Henry Vincent had to address them after him. In connexion with the sentiment, he would give his earnest and uncompre-

hending adherence to the great principles which they were then met to advocate and approve.

Mr VINCENT followed in an eloquent speech, and after votes of thanks, the meeting broke up.

#### LECTURES ON COMPLETE SUFFRAGE AT FINSBURY.

On Thursday and Friday evenings last, lectures on complete suffrage were delivered by the Rev. THOMAS SPENCER, perpetual curate of Hinton Charterhouse, near Bath, at the request of the committee of the Complete Suffrage association for the borough of Finsbury. The first lecture was delivered at Canonbury tavern, on which occasion Dr THOMAS PRICE presided; the second at the British institution, Cowper street, when STAFFORD ALLEN, Esq., took the chair. At the first lecture the room was well filled with a respectable audience, consisting almost exclusively of members of the middle class, who manifested great interest in Mr SPENCER's philosophical exposition of his subject.

Dr PRICE, in introducing Mr Spencer, made a few remarks on the importance of the subject about to be introduced to the meeting. He had often been present in that room for the purpose of promoting kindred objects, but never had his mind been more deeply impressed with the importance of the subject. The success of complete suffrage would be the deathblow, not to this or that result of corrupt legislation, but to corrupt legislation itself. Once destroy the parent monopoly, and all the rest would speedily disappear. He then gave a short sketch of the history of the British constitution, pointing out the disparities that exist between its theory and practice. The power that the people possessed at an early period of our history was soon wrested from them by the encroachments of the crown. The latter, however, was obliged occasionally to seek the aid of the Commons in resisting the pretensions of the barons. Then came the deadly struggle between the sovereign and the nation in the time of Charles the first, and though the latter triumphed for a time, by the aid of military force, it was not long before the people found themselves vanquished by the same means. The Revolution was essentially a movement by, and for the benefit of, the aristocracy; and since that period to the present day the government of this country has been practically lodged in their hands. Though divided into two parties, both the whigs and tories were hostile, though not in an equal degree, to the rights and best interests of the people. The Reform bill, from which so much was expected, proved a disappointment. Those by whose assistance it had been chiefly carried found themselves excluded from all its advantages. The bill itself proved but a slight check to aristocratic aggressions; and distress, despair, and distrust of the two leading parties of the state, seized the people, and led many of the working classes to attempt the fruitless task of forcing the recognition of their rights by means of physical force. This was the time when the complete suffrage movement was commenced. The great principle of political equality had become offensive from the evil conduct of its advocates; the friends of complete suffrage among the middle classes came forward to rescue it from the ill odour into which it had fallen. Joseph Sturge, whose name was the best guarantee for all that was peaceful and honourable, took the lead in the new movement, and from that time to this its success had been uninterrupted. The above is but a meagre outline of Dr Price's speech, which was warmly applauded by the audience. He concluded with an eloquent appeal on behalf of the principles of complete suffrage, and requested the unprejudiced attention of his audience to the arguments in its favour that might be introduced by the lecturer. When gentlemen like the lecturer came forward on behalf of the unfranchised millions, it was a source of great encouragement and an earnest of future success. He concluded by introducing the Rev. T. Spencer.

Mr SPENCER observed, that if the principles which he advocated were not right, still an assembly met for the purpose of considering them ought to command respect, as they were professedly beneficial to the community; and the meeting together to discuss them was the only way to find out that which we ought always to adopt, the rule of right; and whatever is found to be right, either in church or state, it is our duty to adopt—whatever is wrong or false, to reject. We will first see, said Mr Spencer, how far our claims are right and just, and then how far we can assist in their promotion. It has been urged, that if our wishes are complied with, it will ultimately affect the throne and the House of Lords, though we may leave that very safely to be dealt with when the time arrives. We do not wish to meddle with the throne, for he believed the Queen would do whatever she thought right and for the good of the country. We wish not to meddle with the House of Lords, if they do not meddle with the House of Commons. If there are three parties in the state, let each have his fair share, and no more; let the Crown be satisfied with its share; the House of Lords with its share—viz., the representing of the wealthy; and there will be but little fear of the House of Commons, if it represented what it professes—"the people," being dissatisfied with its share. All parties are dissatisfied with the House of Commons as now constituted, and each gives it a kick *en passant*. A sign of a change in the times is in the fact that now he is considered the best politician who thinks for himself, who thinks all depends on himself, who considers himself a citizen of his country, and shares its prosperity as part of his own act, while formerly people were in the habit of following their leaders. Some, it appears, are discouraged because the agitation, and consequent obtuseness, of the Reform bill did not give us all that we desire; but we cannot expect to get all at one



blow, any more than a man going a journey can expect to reach his destination by taking one step; but if he proceeds step by step, and perseveres to the end, he will easily accomplish it. So it is with the political march; and though we did not get all that was necessary ten years ago, that is no reason why we should not obtain it now. Besides, we are apt to look too much on the dark side of the picture. Have not Manchester, Leeds, and many other towns, voices in the legislature, which had not before? So that, whilst we see some faults, we likewise see some victory. Society is like the tides, sometimes it goes forward rapidly, as in a spring tide, then it gets low and quiescent; and it is the duty, as it is the endeavour of a pilot, to bring his ship into port at the proper time; let us see that our ship is brought into port at the right time; let us have no mistake this time; and though some may be satisfied with things as they are—some may say all we want is no agitation—it may be very well for the man with his ten thousand a-year to say so, but the working man ought not to be satisfied till he has justice done him, for which opinion he (Mr Spencer) would produce an authority, one of the highest authorities in the church, extracted from the *Times*, he meant that of Dr Hooker. "All men," says Hooker, "desire to lead in this world a happy life. That life is led most happily wherein all virtue is exercised without impediment or let. The apostle, in exhorting men to contentment, although they have in this world no more than very bare food and raiment, giveth us thereby to understand that those are even the lowest of things necessary; that if we should be stripped of all those things without which we might possibly be, yet these must be left; that destitution in these is such an impediment as, till it be removed, suffereth not the mind of man to admit any other care. For this cause, first, God assigned Adam maintenance of life, and then appointed him a law to observe. For this cause, after men began to grow to a number, the first thing we read they gave themselves unto, was the tilling of the earth and the feeding of cattle. Having by this means whereon to live, the principal actions of their life afterward are noted by the exercise of their religion. True it is that the kingdom of God must be the first thing in our purposes and desires. But inasmuch as righteous life presupposeth life; inasmuch as to live virtuously it is impossible unless we live; therefore the first impediment which naturally we endeavour to remove is penury, and want of things without which we cannot live." Man, observed Mr Spencer, ought not to be content without a sufficiency of food, clothing, and habitation; and however much we may deplore the violence with which some have wreaked their vengeance on their real or imaginary enemies, we cannot wonder at their discontent. It is men's duty, when they find employment scarce, to find out the cause, and use the most likely means to remove it; not sit still and pray to God to remove it, for it is not to be expected God will do for man what man can do for himself. A farmer who prays to God, "Give me this day my daily bread," does not rest satisfied with that prayer alone, but ploughs and sows his field, hoping God will give that which man cannot—viz., the rain, wind, and sun, &c. If (said Mr S.) it is right for the working classes to be discontented, they have only to seek a remedy in the right way and ask God's blessing, and no doubt it will soon be obtained. He would now take a review of the House of Commons, and see if it was what it was supposed to be, "the people's House." It acts in their name, and makes laws on their behalf, but does it represent their opinions? If the people say one thing and that House another, it cannot be the "people's House." If the people are desirous of contracting no debts; if the people wish to spend their money on their wives and families, instead of taxing themselves to support others in idleness and profligacy; if they desire all to work that extra work may be unnecessary; if they disapprove of the present indirect and partial mode of taxation, and think a property tax the most just; if they cannot have their prayers listened to, and their wishes attended to, then cannot the House of Commons be said to be a representation of the voice of the people. In the present House of Commons we may find some honest representatives, whilst some represent themselves only; others are the representatives of a party; another, perhaps, represents the interest of some peer; instead of representing, as its name indicates, and the theory of the constitution denotes—the voice of the people. Some, no doubt, were compelled from the fear of the consequences to send one man who wished to send another; but he (Mr Spencer) would not say that the people were wise and virtuous, for no bad and vicious government could exist with a wise and virtuous people. If the people did not take bribes, there would be no bribers; and if they thought and acted for themselves the attempt to delude them would be futile. We are taught by ministers and the Queen that great distress exists in the manufacturing districts, and the Queen, to alleviate it, sends a begging letter; but the manufacturers say, We want not charity, but justice; and it is the duty, as it would be the desire of the House of Commons, if it really represented the people, to find out the cause of our misfortunes, and endeavour to remove them. Some working men have thought all the misery originated with the rich, and that all rich men ought, therefore, to be despised, whilst many rich men looked upon the working classes as little more than beasts of burden; it should be our duty to show that both are in error—that each ought to esteem the other, not for the possession of property, but for their good qualities; we ought to endeavour to create a kind feeling between all, knowing as we do, that man is a pugnacious animal when opposed, but gentle and docile when well treated. When the Queen wanted the opinion of all in accordance with

the theory of the constitution, the rich should give his opinion, and the poor his, as was the practice formerly, and of which we have now the semblance at every election, for either city or county; the returning officer, whether high-sheriff or mayor, after the candidates have been proposed, proceeds to put it to the show of hands—he does not ask whether they are £50 freeholders or £10 householders, but all present have a right to vote; and the person having the majority, is declared duly elected, and, if nothing subsequently takes place, he takes his seat in the legislature. In towns, *freemen* have a vote, whether rich or poor; we must infer, therefore, that those who have no votes were serfs or slaves. A pretty inference for those who continually sing "Britons never shall be slaves." If it is in accordance with the theory of the constitution that taxation and representation should go together, why is it not so in practice? Are not all taxed? Is not every consumer of tea, sugar, &c., obliged to pay a tax before he can obtain it of the grocer, who is the government tax-collector? Then why should not all be represented? He (Mr Spencer) would like to catechise his opponents. He would ask them, Is it right that every man of twenty-one should have a vote? Almost all would agree in the justice of it, but they would fear the consequences; they would reverse the divine command, by doing evil that good may come of it. Some would give the vote to those only who would use it for the public good; but how are we to know these? It is only getting out of one difficulty into another—out of the frying-pan into the fire. Some will grant the right to vote, but say we want so much more. Let us look carefully and see if anything more is asked than is essentially necessary to insure its honest use. We want vote by ballot. That, say they, is un-English, mean, &c. Who has a right to know how I vote, except the Queen and myself? which she gets by the return of the person in whose favour the balance of the scale is heaviest. The objection, too, comes with a bad grace from those who in their clubs, &c., invariably adopt this secret, or, if they like it, un-English and mean, expedient. Having got rid of this difficulty, they start another. You wish, say they, to alter the electoral districts, and disturb society thereby. We answer, is it right that in one part of the country 200 persons should send as many members as 10,000 in another part? Is not one of the former equal to fifty of the latter. That being conceded, the idea of choosing a sweep or some of the lowest in the scale of society, if there was no property qualification, stalks before their view. This, again, experience has shown to be fallacious; for in all their clubs and societies, they choose their officers from the most enlightened of their body. Then they disapprove of paying members; for, say they, you want to put another tax upon us, when there are plenty ready to perform the duties for nothing. But he (Mr Spencer) would affirm that we paid more, directly and indirectly, now, than we should have to pay if all received a fair salary. Is it nothing for one to obtain a bishopric for his brother, or an office which requires no exertion with a retiring pension for himself? We therefore advocate payment of members. If all these things are necessary, said Mr Spencer, to ensure the right use of the vote, and if the vote is necessary to the well-being of all in the state, then it becomes the duty of all to ascertain the best means of obtaining it, and to use their utmost endeavour to accomplish it. The only just means are arguments. We have no right to insult or disturb other meetings, but let us come forward as reasonable men; let us remember that "a soft answer turneth away wrath;" let us show by our conduct that we are men of peace, and we shall soon gain the confidence and assistance of the wise and good.

A vote of thanks having been voted to the Chairman and Lecturer, the meeting, which appeared highly gratified, by their frequent and hearty responses, separated.

The second lecture was delivered at the British institution, Cowper street, City road, Stafford Allen, Esq., in the chair. The attendance was much more numerous than on the previous evening. The CHAIR, in introducing Mr Spencer, made a few remarks on the importance of the subject before them. It had hitherto been looked upon merely as a political, now it was regarded as a moral, question. If the principles they advocated were right, they ought to be put into practical operation. If men applied the golden maxim, "Do unto others as you would they should do unto you," they could not justly resist the bestowment on the people of their inalienable rights. The Rev. T. SPENCER was received with loud cheers. As the substance of the lecture was the same as delivered on the previous evening, it is unnecessary to repeat any of the arguments. Great stress was more especially laid upon the religious bearings of the question, and the duty of the ministers of the gospel respecting it. The various objections were disposed of step by step, in an argumentative manner. The lucid exposition of the principles under discussion, and well-timed appeals to scripture, as well as the high tone of earnestness and sincerity that ran throughout the lecture, had a most favourable effect on the audience. The harmonious connexion of what are called the six points, was traced with great completeness, as on the previous evening. When Mr Spencer had about half finished his lecture, Jos. Sturge entered the room, and was received with a storm of applause, the whole audience rising and waving their hats, handkerchiefs, &c. At the conclusion, loud calls were made for Mr Sturge, who rose and moved a vote of thanks to the lecturer. He referred to some remarks made by Mr Spencer as to the personal testimony he could offer of the effects of universal suffrage in the United States. They must, however, remember that that country was not the most favourable for the purpose, as the suffrage was not universal. Slavery existed as a legacy from this country, and a curse which Ame-

rica had not yet been able to throw off. But in his visit to the free states, he found in them fair evidence of the good effects of universal suffrage. The moral and intellectual condition of the people was far superior to that of the people of this country. In the state of Connecticut, there was scarcely a person who could not read and write. When he recollected that it was only about fifty years since America was a colony of this country—when they were about equal in point of education and enlightenment—how came it, that while the bulk of the inhabitants of the one country had become instructed and had risen in the scale of intelligence, the people of the other, with a state church—"the supreme instructress of the nation," and possessing millions for that object, had made an advance so proportionately small? It doubtless arose from the free institutions of America, and the spur that they gave to mental, moral, and physical improvement. Mr Sturge then referred to his late visit to the north, the gratifying evidences of the progress of the cause of complete suffrage in that quarter, and the universal determination of the friends of the cause throughout those districts to put up complete suffrage candidates in every parliamentary election. He was especially anxious that the same course should be pursued in London, that a metropolitan association and committee should be organised as soon as possible, for the purpose of securing the metropolitan boroughs. The only chance of carrying their principles, was by a strict and uncompromising adherence to them at all times and under all circumstances. The vote of thanks to Mr Spencer for his able lecture, was then seconded, and carried with acclamation. On acknowledging the vote of thanks, Mr Spencer read the following extract from the works of the late Rev. Robert Hall, which, from the importance of the testimony, we quote at length:—

"If the appellation of radical reform is intended to denote a revolutionist, it is most absurdly applied to the advocate of annual parliaments and universal suffrage, because the first of these measures is merely a revival of the ancient practice, and the latter most consonant to the genius of a free constitution, which pre-supposes the extension of the elective franchise to all who can be presumed to have a will of their own; the exercise of this right, coupled with the practice of voting by ballot, would, in my humble opinion, be the best expedient for securing the freedom and tranquillity of elections."

We commend these sentiments of one of the greatest and most practical men of this or any age, to the serious attention of the religious public. After a vote of thanks to the Chairman, the meeting separated. Several persons at the close of the proceedings came forward to join the Finsbury Complete Suffrage association.

## Advertisements.

### HOME MISSIONARY SOCIETY.

**THE ANNUAL SERMON** on behalf of the SOCIETY will be preached by the Rev. ALGERNON WELLS, one of the Secretaries of the Congregational Union, on WEDNESDAY EVENING next, MAY 3rd, at FALCON SQUARE CHAPEL (Rev. Dr Bennett's). Service to commence at Half-past Six o'clock.

The ANNUAL MEETING will be held at EXETER HALL, on TUESDAY EVENING, the 16th MAY. Chair to be taken at Six o'clock.

Tickets for the Meeting to be had at the Society's Rooms, 4, Blomfield street, and at Mr Snow's, publisher, 35, Paternoster row, after the 8th of May.

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**THE DIRECTORS** give notice—1st, That the ANNUAL GENERAL MEETING of the PROPRIETORS will be held at Twelve o'clock precisely, on SATURDAY, the 13th day of MAY next, at the Office of the Company, 62, King William street, in the city of London.—2d, That at such Meeting, the Proprietors who then hold Ten or more shares, which they have possessed for six calendar months, may attend and vote.—3d, That Three Directors, Hon. C. P. Villiers, M.P., George Bousfield, Esq., Peter Ellis, Esq., and one Auditor, Lea Wilson, Esq., retire, all of whom are re-eligible to their respective appointments, for which they will be accordingly proposed.—And 4th, That any other Proprietors duly qualified, who shall be desirous of becoming candidates for any of these situations, must give written notice of their intention at the Office of the Secretary, at least ten days previous to the time of such Meeting.

By order of the Directors,  
THOMAS PRICE, Sec.

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